

IMPROVEMENT ERA

Organ of the Priesthood Quorums and the Young Men's
Mutual Improvement Associations of the Church
of Jesus Christ of Latter-day Saints



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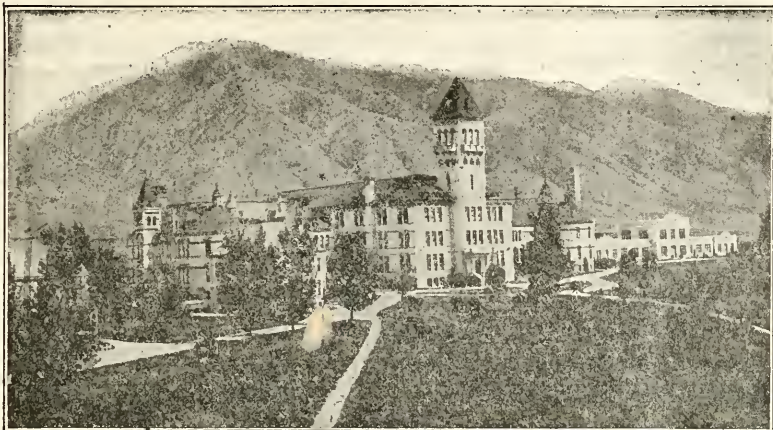
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IMPROVEMENT ERA, JULY, 1909.

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EDWARD H. ANDERSON, } Editors

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IMPROVEMENT ERA.

VOL. XII.

JULY, 1909.

No. 9

AN OBJECTION TO THE BOOK OF MORMON ANSWERED.

*The Difficulty of Passages from Isaiah being quoted by Nephite
Writers, that Modern Bible Criticism (Higher Criticism)
Holds were not Written until the Time of the
Babylonian Captivity—586-538 B. C.,
and not Written by Isaiah at All.*

BY B. H. ROBERTS, AUTHOR OF "NEW WITNESSES FOR GOD,"
MEMBER OF THE FIRST COUNCIL OF SEVENTY.

It is held that Isaiah's historical period—the period of his ministry—runs through the reigns of four kings of Judah—Uzziah, Jotham, Ahaz and Hezekiah. Some extend his ministry over into the reign of Manasseh, by whose edict, it is said, he was sawn asunder. In any event Isaiah would be a very aged man at the reign of Hezekiah, 698 B. C.; and he would have been between eighty and ninety at the accession of Manasseh. So that it is safe to say that his life ended soon after the close of Hezekiah's reign. Now if it be true that the latter part of the Book of Isaiah, from chapter forty to chapter sixty-six, inclusive, was not written until and during the Babylonian captivity, 586-538 B. C.—as is assumed by modern criticism—then of course the Prophet Isaiah did not write that part of the book which bears his name as author.

Again: If it be true that these chapters 40-66 were not written until and during the Babylonian captivity, then Lehi could not have taken that part of the book of Isaiah with him into the wilderness and subsequently brought it with him to America, where

his son Nephi copied passages and whole chapters into the record he engraved upon plates called the plates of Nephi,* since Lehi left Jerusalem 600 years B. C.

The difficulty presented by the higher criticism is obvious; viz., if Joseph Smith is representing the first Nephi as transcribing into his Nephite records passages and whole chapters purporting to have been written by Isaiah, when as a matter of fact those chapters were not written until a hundred and twenty-five or a hundred and fifty years after Isaiah's death; and not until fifty years after Lehi's colony had departed from Jerusalem; then Joseph Smith is representing Nephi as doing that which is impossible, and throws the whole Book of Mormon under suspicion of being fraudulent. This, therefore, becomes a very interesting as well as a very important objection; and many among the higher critics will say a fatal one. Here it can only be treated in outline; it is undoubtedly worthy of exhaustive analysis.

The Book of Isaiah divides into two parts: first, chapters 1-39, universally allowed to be the work of the Prophet Isaiah, whose ministry extended through the reigns of the four kings mentioned in Isaiah 1:1; second, chapters 40-66, written by an unknown author, nearly one hundred and fifty or two hundred years after Isaiah, sometimes called Isaiah II. It is claimed that these chapters, 40-66, "form a continuous prophecy, dealing throughout with a common theme, viz., Israel's restoration from exile in Babylon. * * * Jerusalem and the temple have been for long in ruins—'the old waste places;' Israel is in exile."† It is to these conditions that the unknown prophet addresses himself. His object is to awaken faith in the certainty of an approaching restoration.

Three independent lines of argument are said to establish this theory of the authorship of chapters 40-66, in the Book of Isaiah:

1. The internal evidence supplied by the prophecy itself points to this period [time of the captivity] as that at which it was written. It alludes repeatedly to Jerusalem as ruined and deserted; to the sufferings which the Jews have

* Isaiah chap. 48 is found in I Nephi, chap. 20; Isaiah, 49, I Nephi, 21; Isaiah 50, in II Nephi, 7; Isaiah 51, in II Nephi, 8; Isaiah 53, in Mosiah, 14; Isaiah 52: 9, 10, in III Nephi, 18-20; Isaiah, 54, in III Nephi, 22.

† Driver's *Introduction to the Literature of the Old Testament*—Isaiah, p. 230.

experienced, or are experiencing, at the hands of the Chaldeans; to the prospect of return, which, as the prophet speaks, is imminent. Those whom the prophet addresses, and, moreover, addresses in person—arguing with them, appealing to them, striving to win their assent by his warm and impassioned rhetoric—are not the men of Jerusalem, contemporaries of Ahaz and Hezekiah, or even of Manasseh; they are the exiles in Babylonia. Judged by the analogy of prophecy, this constitutes the strongest possible presumption that the author actually lived in the period which he thus describes, and is not merely (as has been supposed) Isaiah immersed in spirit in the future, and holding converse, as it were, with the generations yet unborn. Such an immersion in the future would be not only without parallel in the Old Testament, it would be contrary to the nature of prophecy. The prophet speaks always, in the first instance, to his own contemporaries: the message which he brings is intimately related with the circumstances of his time: his promises and predictions, however far they reach into the future, nevertheless rest upon the basis of the history of his own age, and correspond to the needs which are then felt. The prophet never abandons his own historical position, but speaks from it.*

2. The argument derived from the historic function of prophecy is confirmed by the literary style of chs. 40-66, which is very different from that of Isaiah 1-39. Isaiah 1-39 shows strongly marked individualities of style: he is fond of particular images and phrases, many of which are used by no other writer of the Old Testament. Now in the chapters which contain evident allusions to the age of Isaiah himself, these expressions occur repeatedly; in the chapters which are without such allusions, and which thus authorize *prima facie* the inference that they belong to a different age, they are absent, and new images and phrases appear instead. This coincidence cannot be accidental. The subject of chs. 40-66 is not so different from that of Isaiah's prophecies (e. g.) against the Assyrians, as to necessitate a new phraseology and rhetorical form: the differences can only be reasonably explained by the supposition of a change of author.†

3. The theological ideas of chs. 40-66 (in so far as they are not of that fundamental kind common to the prophets generally) differ remarkably from those which appear, from chs. 1-39, to be distinctive of Isaiah. Thus, on the nature of God generally, the ideas expressed are much larger and fuller. Isaiah, for instance, depicts the majesty of Jehovah: in chs. 40-66 the prophet emphasizes his infinitude; he is the Creator, the Sustainer of the universe, the Life-Giver, the Author of history, the First and the Last, the Incomparable One. This is a real difference. And yet it cannot be argued that opportunities for such assertions of Jehovah's power and Godhead would not have presented themselves naturally to Isaiah whilst he was engaged in defying the armies of Assyria. But, in truth, chs. 40-66 show an advance upon Isaiah, not only in the substance of their theology, but also in the form in which it is presented; truths which are merely affirmed in Isaiah being here made the subject of reflection and argument.‡

* Driver's *Introduction*, pp. 336, 7.

† *Ibid.* p. 238.

‡ *Ibid.* p. 242.

These arguments when expressed in these general terms seem quite formidable; but they are much stronger in general statement than when one follows the advocates of them through all the references cited by them in support of the theory; for then one is impressed with the very heavy weights which the higher criticism hangs on very slender threads. As before remarked, however, I may not go beyond outline treatment of the matter here.

The first thing those of us who believe Isaiah to be the author of the whole book through so many ages accredited to him, both by Jews and Christians—the first thing we have a right to demand of these innovators is: If Isaiah the Prophet is not the author of the last twenty-seven chapters of the book that bears his name, who is the author? Confessedly chapters 40-66 of Isaiah are the most important part of the book. How is it that chapters 1-39 can be assigned an author, but the more important chapters 40-66 have to be assigned to an “unknown” author? Was knowledge in those antique times so imperfect that the author of such a remarkable production as Isaiah 40-66 could not be ascertained?

Second, there is no heading to this second division of Isaiah 40-66; and it is not true that this second part is unconnected with the first part. Allowing something to the spirit of prophecy in Isaiah, by which I mean a power to foresee events, which carries with it a power in the prophet to project himself into the midst of those things foreseen, and to speak from the midst of them as if they were present—as indeed they were to his consciousness—and there is an immediate connection between the two parts. Chapter 39 predicts the Babylonian captivity. Hezekiah has just been made to hear the word of the Lord—

Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord.

And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon (Isaiah 39: 6-7).

In the opening chapter of the supposed second division of Isaiah, chapter 40, the prophet launches out upon that series of prophecies that treat, first, of the deliverance of Israel from this captivity, just spoken of, through Cyrus, king of Persia; and second, a

larger deliverance of Israel through the redemption brought to pass by the Christ. Because of this close and logical connection between the supposed divisions of the book, one is justified in holding that the inscription of chapter 1: 1 applies to the whole book, and implies that the author of the second part, 40-66, is as well author of the first part, 1-39. "Nor do the words 'concerning Judah and Jerusalem,' " says an eminent authority, "oppose the idea that the inscription applied to the whole; for whatever he [Isaiah] says against other nations, he says on account of their relation to Judah.*"

Third, the higher critics must deal with some facts of history before their claims can be allowed. According to Josephus, the Jews showed the prophecies of Isaiah (chaps. 44; 28; 45: 1-13) to Cyrus the king, to induce him to return the Jews to Jerusalem and order the building of the temple, upon which Cyrus issued the following decree:

Thus said Cyrus the king, Since God Almighty hath appointed me to be king of the habitable earth, I believe that he is that God which the nation of the Israelites worship, for indeed he foretold my name by the prophets, and that I should build him a house at Jerusalem, in the country of Judea.

This was known to Cyrus by his reading the book which Isaiah left behind his prophecies; for this prophet said, that God had spoken this to him in a secret vision: "My will is that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple." This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the divine power, an earnest desire and ambition seized upon him, to fulfil what was so written.†

The above is confirmed also by Ezra 1: 2. Now the value of this exhibition of the word of the Lord to Cyrus grew out of the circumstance that it was a prophecy uttered by Isaiah one hundred and fifty years before it came to the knowledge of Cyrus. It was the fact that it was "fore-knowledge" that caused Cyrus to admire the divine power thus displayed; it was this that stirred him with the ambition to fulfil what was so written. Now either we must believe that the pious Jews, anxious to return to the land of their fathers, rebuild their temple, and resume the thread of their

* *Jamieson-Faussett-Brown Commentary*, Introduction to Isaiah.

† *Antiquities of the Jews*, Book 11, chap. 1.

national existence, deceived by a wretched subterfuge the King of Persia, and induced him to make this proclamation by such means, or else they really exhibited to him the writings of Isaiah, and this real prophecy respecting himself, fraught with such mighty consequences to a people chosen of God to stand as his witness among the nations of the earth. I cannot think that this action, so important in the development of God's purposes respecting his people, was founded in fraud; nor do I believe such mighty results were brought about by disclosing the prognostications of some unknown contemporary whose "eye had marked Cyrus in the distance as the coming deliverer of his nation;" such cause would be inadequate to the results.

Again, Luke represents the Christ as reading a passage from this second division of Isaiah (chapt. 61: 1, 2), and reading it as coming from Isaiah; and also as being fulfilled in his own person:

And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias (Isaiah). And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this scripture fulfilled in your ears.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth (Luke 4: 16-22).

One can scarcely think of Jesus being mistaken in respect of the authorship of the Scripture from which he read, especially respecting a prophecy relating to himself. Furthermore, whoever wrote Isaiah 61: 1, 2, whether Isaiah, the admitted author of Isaiah chs. 1-39, or some other author a hundred and fifty or two hundred years later, and in the midst of the scenes of the Babylonian captivity, this much is true: he projected himself forward some several hundreds of years into the times of the beginning of the Christ's mission, (if we may believe the Christ when he applies

the prophecy to himself and proclaims the fulfilment of it in the happening of that day) speaks in the present tense, as if pleading with the men of his own day. So that if this power is admitted as being possessed by the supposed "unknown" author of chapters 40-66 it might as well be accorded to Isaiah as to him; and if that power be accorded to a prophetic writer, then all the difficulties conjured up by our modern critics, and to overcome which their theories were invoked, meet with easy solution.

As to the difference of literary style between the first and second division of Isaiah's book, urging as necessary the belief in different authors for the two parts, I am disposed to give considerable weight to such evidence, since I know how strong the tendency in expression towards individuation is; but those more competent to judge of that subject than I am, hold that of all the prophetic writers, Isaiah possesses the widest range of literary style, the largest richness in coloring and forms of expression. And this when the view of his style is confined to that part of his book of which all allow he is the author. As for example, the one author most assured that Isaiah did not write chs. 40-66 of the book that bears his name, the author of *An Introduction to the Literature of the Old Testament*, speaking of Isaiah, and of course limiting his comment to the author of chs. 1-39, says:

Isaiah's poetical genius is superb. His characteristics are grandeur and beauty of conception, wealth of imagination, vividness of illustration, compressed energy and splendor of diction. * * * * Examples of picturesque and impressive imagery are indeed so abundant that selection is difficult. These may be instanced, however: the banner raised aloft upon the mountains; the restless roar of the sea; the waters rising with irresistible might; the forest consumed rapidly in the circling flames, or stripped of its foliage by an unseen hand; the raised way; the rushing of many waters; the storm driving or beating down all before it; the monster funeral pyre; Jehovah's hand "stretched out," or "swung," over the earth, and bearing consternation with it. Especially grand are the figures under which he conceives Jehovah as "rising up," being "exalted," or otherwise asserting his majesty against those who would treat it with disregard or disdain. * * * * The brilliancy and power of Isaiah's genius appear further in the sudden contrasts, and pointed antitheses and retorts, in which he delights.

Isaiah's literary style shows similar characteristics. It is chaste and dignified: the language is choice, but devoid of all artificiality or stiffness; every sentence is compact and forcible; the rhythm is stately; the periods are finely rounded; Isaiah indulges occasionally—in the manner of his people—in tone-painting, and

sometimes enforces his meaning by an effective assonance, but never to excess, or as a meretricious ornament. His style is never diffuse: even his longest discourses are not monotonous or prolix; he knows how to treat his subject fruitfully, and, as he moves along, to bring before his reader new and varied aspects of it; thus he seizes a number of salient points and presents each singly in a vivid picture—
 * * * * No prophet has Isaiah's power either of conception or of expression; none has the same command of noble thoughts, or can present them in the same noble and attractive language.

Immerse such a writer as this into the spirit of the future, give him the theme of Israel's deliverance from Babylonian captivity, or the larger deliverance of Israel and the world from sin and death through the mission of the Christ; and what new coloring may he not give to his style? What greater depths of truth respecting God and man may he not sound, calling for new phraseology, new words and combinations to express the deeper knowledge of the enlarged "vision?" This I believe is what happened to the Prophet. He was so immersed; and his style under the inspiration of God rose to meet the new environment and the enlarged views given by the wider vision.

One of the most forceful passages on this subject that I have yet found is one written by Professor Daniel Smith Talcott, D. D., of the Theological Seminary, Bangor, Maine. He contributes the article on "Isaiah" to Hackett's edition of *Smith's Dictionary of the Bible*, and in the course of his treatise, referring to the diversity of style between the two alleged parts of Isaiah, says:

The array of linguistic evidence in proof of a diversity of authorship, which has gradually grown within the last century into the formidable proportions in which it meets us in the pages of Knobel and others, rests very largely upon an assumption which none of these critics have the hardihood distinctly to vindicate, namely, that within the narrow compass of the Hebrew literature that has come down to us from any given period, we have the means for arriving at an accurate estimate of all the resources which the language at that time possessed. When we have eliminated from the list of words and phrases relied upon to prove a later date than the time of Isaiah, everything the value of which to the argument must stand or fall with this assumption, there remains absolutely nothing which may not be reasonably referred to the reign of Hezekiah. Indeed, considering all the circumstances of the times, it might justly have been expected that the traces of foreign influence upon the language would be far more conspicuous in a writing of this date than they actually are in the controverted portions.

It is to be remembered that the ministry of the prophet must have extended through a period, at the lowest calculation, of nearly fifty years; a period signal-

ized, especially during the reigns of Ahaz and Hezekiah, by constant and growing intercourse with foreign nations, thus involving continually new influences for the corruption of public morals and new dangers to the state, and making it incumbent upon him who had been divinely constituted at once the political adviser of the nation and its religious guide, to be habitually and intimately conversant among the people, so as to descry upon the instant every additional step taken in their downward course and the first approach of each new peril from abroad, and to be able to meet each successive phase of their necessities with forms of instruction, admonition, and warning, not only in their general purport, but in their very style and diction, accommodated to conditions hitherto unknown, and that were still perpetually changing.

Now when we take all this into the account, and then imagine to ourselves the prophet, toward the close of this long period, entering upon what was in some respects a novel kind of labor, and writing out with a special view to the benefit of a remote posterity, the suggestions of that mysterious *Theopneustia* to which his lips had been for so many years the channel of communication with his contemporaries, far from finding any difficulty in the diversities of style perceptible in the different portions of his prophecy, we shall only see fresh occasion to admire that native strength and grandeur of intellect, which have still left upon productions so widely remote from each other in the time and circumstances of their composition, so plain an impress of one and the same overmastering individuality. (Smith's *Bible Dictionary*, Vol. II, p. 1165.)

Believers in the Book of Mormon have no occasion of uneasiness because passages from the latter part of Isaiah's book are found transcribed into the Nephite record. The theories of modern critics have not destroyed the integrity and unity of the Book of Isaiah. And after the overwhelming evidences for the truth of the Book of Mormon are taken into account; and it is found that on the plates of Nephi there were transcripts from the latter part of Isaiah's writings, taken from a copy of his prophecies carried by a colony of Jews from Jerusalem to the western hemisphere, six hundred years before Christ—men will discern in this discovery new evidence for the Isaiah authorship of the whole book of Isaiah.

Salt Lake City, Utah.

KEY TO SUCCESS.

The key to success in any department of life is self-denial. Idleness, laziness, wastefulness, come from lack of it, while industry, promptitude, economy, thrift and a successful career are the results of it,

GOVERNOR WILLIAM SPRY.

The present governor of the state of Utah was born in Windsor, England, on the 11th day of January, 1864.

At the early age of eleven years Mr. Spry came to America with his parents, settling in Utah, where he has resided since the year 1875. His education was obtained in the schools of the state and has been confined to the advantages which could be obtained from the common school branches. He began manual labor early in life and at the age of thirteen worked as a stable boy, and later at railroad work, as a section hand. From this, he advanced to the blacksmith shops where he made a record as a striker—not, however, as one who strikes for better terms or higher wages, but as one who strikes while the iron is hot, a characteristic that has continued with him up to date. Quitting the railroad shops, he later engaged in the hide and wool business, in which, as in other vocations, he succeeded admirably.

At the age of twenty-one, he was called as a missionary to the Southern States. Here he labored for six years, the last four of which were spent in charge of the mission which then comprised all the states south of the Mason and Dixon Line. In 1890, while yet in the mission field and one year before his release, he married Miss Mary Alice Wrathall. He has an interesting family of children. On his return to Salt Lake City after he had filled his mission in a most honorable manner, he became connected with Zion's Co-operative Mercantile Institution, for which organization he began to labor in the fall of 1891. Quitting this work, he moved to Tooele, in 1893, at which place he engaged in farming and stock-raising with more or less success. His political career began in 1894, when he was elected county collector of



GOVERNOR WILLIAM SPRY.

Tooele county. This position he held until the office was abolished by act of the legislature. In the fall of 1902 he was elected a member of the State Legislature, as a representative of Tooele County, and two years later became state chairman of the Republican party. In March of 1905, he was appointed a member of the State Board of Land Commissioners, and was elected president of the board. In this position he served until the 15th of February, 1906, when he took charge of the United States Marshal's Office for the district of Utah, having been appointed by President Roosevelt in January of that year. It was in the fall of 1908, that he was elected Governor of the State of Utah, succeeding Governor John C. Cutler, in January, 1909.

Salt Lake City, Utah.

I KNOW.

(For the Improvement

I know in whom I trust:
My Father, God and King,
I know thy word is sure,
That it will one day bring
My weary, earth-bound soul
Back unto thee once more.
I shall not knock in vain;
If I prove true, the door
Will open wide to me.

I know in whom I trust.
Tho' fierce the battle-cry,
The foe can ne'er o'ercome
When thou, my King, art nigh.
Then give me strength each day
To live more near to thee,
To love and work and give,
To wait and watch and pray,
Till thou shalt call me home,

GRACE INGLES FROST.

Salt Lake City, Utah.

HOW THE FIRST PIONEER DAY WAS CELEBRATED.

BY EDWARD H. ANDERSON.

This is how the first Pioneer Day was celebrated in Salt Lake Valley.* To understand its significance let us first give the incident a local political setting.

Let it be remembered that in March, 1849, the people of the Valley had petitioned Congress to give them an organization of a territorial government for the settlers of the great basin; and had on the twelfth of the same month elected officers for such a government, Brigham Young being Governor. Later a numerously signed memorial, asking for a civil government organization, was carried to Washington by Dr. John M. Bernhisel, who also carried a letter of introduction to Senator Stephen A. Douglas of Illinois, from Brigham Young, Heber C. Kimball, and Willard Richards.

But on July 2 of that year, the General Assembly of the Provisional government of the State of Deseret held its first session in Salt Lake City. This body resolved to go one step further and ask for statehood; hence, they prepared and adopted in early July, by joint vote of the Assembly, a new memorial asking Congress to admit Deseret into the Union as a state. This body also elected Almon W. Babbitt a delegate to Congress from the new state of Deseret to convey the memorial and the proposed constitution of the state to Washington.

Nothing resulted from these and other efforts for recognition until, on September 9, 1850, President Millard Fillmore signed

* An account of the occasion is found in Whitney's *History of Utah*, Vol. I, pp. 410-12.

the act of Congress creating the Territory of Utah. But the denial of the prayer for statehood, and the passage of this act, creating out of a portion of the provisional State of Deseret the Territory of Utah, and the definite news of the action of Congress did not reach the Valley, owing to a lack of mail facilities, until January of the following year.

In the meantime the Provisional Government of Deseret held sway and passed many important measures, which were subsequently reenacted into laws by the Territorial Legislature.

While the people were in this anticipating state of mind the celebration of Pioneer day was first observed, July 24, 1849, two years after the arrival of the Pioneers. At this time it is clear that the people had uppermost in their minds three important thoughts: Independence Day and the transfer of the Great Salt Lake Valley region to the United States the year previous by the treaty of Guadalupe Hidalgo; the entrance of the Pioneers into the Valley in 1847; and the hope of being recognized as a State of the Union, a part of the United States.

The celebration was held in the historic "Old Bowery," a temporary building located on the Southeast corner of Tabernacle square and built of brush and timber, one hundred by sixty feet in size and enlarged for the occasion by a vast awning. There were music, firing of musketry and artillery, shouts and hurrahs, the unfolding and hoisting on a large liberty pole of an immense national flag made by the "Mormon" women. A great pageant started from the residence of President Young at nine o'clock, under the direction of Lorenzo Snow, with Horace S. Eldredge, Marshal. The pageant consisted in part of a brass band; twelve bishops bearing the banners of their wards; twenty-four young men, more particularly described later in this article in the statement of Mr. Ballantyne; twenty-four young ladies in white, each carrying a Bible and Book of Mormon, and one, a banner inscribed, "Hail to our Chief;" Brigham Young and his company of nine prominent men; again twelve bishops; twenty-four "silver-greys" lead by Isaac Morley, one carrying the Stars and Stripes bearing the inscription, "Liberty and Truth." The procession was loudly greeted on the way to the Bowery, where Jedediah M. Grant acted as master of ceremonies. Here the program and the celebration went merrily

on. Among the exercises was this one, as described by Richard Ballantyne, one of the twenty-four young men who took part. Elder Ballantyne, by the way, a pioneer of 1848, in December of that year became the founder of the Latter-day Saints Sunday Schools. He says in a heretofore unpublished account of the celebration and concerning his part in the program:

"On the 24th of July, 1849, the anniversary of the arrival of the Pioneers, and the first occasion of the celebration of our Independence, in the great valley of the Great Salt Lake, and on which occasion this territory was declared an independent state, entitled the state of Deseret, I was called upon to present to President Brigham Young the Declaration of Independence and the Constitution of the United States. In the following words I made the presentation, on the stand in the presence of the assembled multitude:

President Brigham Young,

DEAR SIR:—In behalf of the young men whom, on this occasion, I have the pleasure to represent, and in behalf of the Saints in these valleys, and all true patriots, I would beg most respectfully to present you with the Declaration of Independence and Constitution of the United States, as a pledge of the entire confidence we repose in you as our future Governor and defender of our rights. Praying our Heavenly Father that he may long preserve your life to act in this capacity, I would beg to present you with these sacred instruments.

"This was followed by the people three times cheering, 'Long live the Governor of the State of Deseret.'

"On this occasion I also acted as standard bearer to the 24 young men who were draped in white, with white coronets on their heads; each with a white sash on his left shoulder, tied under the right arm, and carrying a sword and sheath in his left hand, and a copy of the Declaration of Independence and the Constitution of the United States, in his right. These twenty-four young men constituted a portion of President Young's escort. The motto of our standard was, 'The Lion of the Lord.'"

Then followed the reading of the Declaration of Independence by Erastus Snow; the "Mountain Standard" by the clerk; congratulatory address to the aged twenty-four silver greys, who then sang "Ode on Liberty;" music by the band; following which the "Hosannah Shout" was given, just as forty years later it echoed

over the same ground when in 1892 the cap-stone of the temple was laid. A feast followed of which several thousand people partook, including sixty Indians, and hundreds of emigrants, as guests, who were passing through to California.

Salt Lake City, Utah.

THE CLEARING OF THE FIRMAMENT.

(For the Improvement Era.)

Human life, a muddy current springing out of every clime,
Rushes like a mighty river, to the precipice of time.

Plunging headlong from the fountain over many a desert tract,
Then a sudden gulf of darkness swallows up the cataract.

As I look upon the picture—empty creed or crowded mart—
All my spirit shrinks within me, and my soul grows sick at heart.

For the clouds are full of prophecies, the fields of bitter spleen,
And the earth is wrapt in darkness, and the world's a tangled skein.

And I shudder as I linger, looking on a world of strife,
Where the curse of evil deepens ransoming with human life;

Rising to a mighty climax, over-reaching all the years,
Bringing down the sword of vengeance on the reeling hemispheres;

Many an ancient tower of faith falls in ruins on the sand,
In the storms of skepticism sweeping over every land.

And the old light in the chapel long ago has flickered out,
In the world-wide hurricane of malice, sacrifice and doubt.

But a dawn has burst upon us, streaming over all the sky—
On the cloud a silver lining, on the world a prophecy.

Bend your eye along the future, far as human eye can see,
And behold the growing wonder and the miracle to be.

Let a glad hosanna ring around our planet long and loud,
For I see the naked orb disrobing in a thunder cloud;

Climbing upward to the zenith, clothed no longer in a mist,
Every field a crown of glory, every desert water-kist,

Comes a new light from the morning, through the ancient darkness hurled,
And a flood of truth advances, swaying a repentant world;

Crowding all the night before it. Error of the womb of night
Shrinketh like a guilty shadow, paling in the morning light.

And the world so long in bondage, shaking off its shackles, slips
From the shadow-like Orion, rolling from a full eclipse;

Lifts the darkness from the people; pours the light of heaven in;
And the rainbow of repentance streams across the cloud of sin.

Mountain streams of living water flood the ancient barrenness,
Till the valley of the world becomes a sea of righteousness.

Look! the black war cloud has vanished from the battlefield afar,
Bearing in its guilty bosom the loud thunderbolt of war.

And the people rise triumphant crying "death afield is dead!"
And with swords beat into ploughshares, sow the battlefield with bread!

List! an anthem shakes the heavens: "Right has triumphed over wrong;"
With a chorus of the nations harmonizing in the song.

And a cry of freedom rings from parliaments no longer mute;
For the peace-field of the peoples ripens into golden fruit.

Lo! the sun of love advances o'er the world so warm and bright,
And the shrunken form of malice shrinks away into the night;

And the worm of greed outwitted crawls from senate, field and mart,
For the life blood of the nations gushes from one common heart.

Zion reigneth o'er the harvests, in her hair a sheaf of wheat,
In her hand a righteous sceptre, either ocean at her feet.

On her head a crown of glory; in her sacred bosom lies
The white pearl of chastity; the light of heaven in her eyes.

Ah, the world cannot but love her, chaste and gentle as a dove,
In her voice the note of peace, the nations in her arms of love.

Look! our orb, a shining body, through new heavens bends its flight,
Sweeping past the range of vision, buried in a sea of light.

THEO. E. CURTIS.

Salt Lake City, Utah.

SELF-CONTROL.*

BY WILLIAM GEORGE JORDAN.

XIV.— FAILURE AS A SUCCESS.

It oftentimes requires heroic courage to face fruitless effort, to take up the broken strands of a life-work, to look bravely toward the future, and proceed undaunted on our way. But what, to our eyes, may seem hopeless failure is often but the dawning of a greater success. It may contain in its debris the foundation material of a mighty purpose, or the revelation of new and higher possibilities.

Some years ago, it was proposed to send logs from Canada to New York, by a new method. The ingenious plan of Mr. Joggins was to bind great logs together by cables and iron girders and to tow the cargo as a raft. When the novel craft neared New York and success seemed assured, a terrible storm arose. In the fury of the tempest, the iron bands snapped like icicles and the angry waters scattered the logs far and wide. The chief of the Hydrographic Department at Washington heard of the failure of the experiment, and at once sent word to shipmasters the world over, urging them to watch carefully for these logs which he described; and to note the precise location of each in latitude and longitude and the time the observation was made. Hundreds of captains, sailing over the waters of the earth, noted the logs, in the Atlantic Ocean, in the Mediterranean, in the South Seas—for into all waters did these venturesome ones travel. Hundreds of reports were made, covering a period of weeks and months. These ob-

*From *Self-Control; its Kingship and Majesty*. Copyright 1889 and 1905 by Fleming H. Revell Company.

servations were then carefully collated, systematized and tabulated, and discoveries were made as to the course of ocean currents that otherwise would have been impossible. The loss of the Joggins raft was not a real failure, for it led to one of the great discoveries in modern marine geography and navigation.

In our superior knowledge we are disposed to speak in a patronizing tone of the follies of the alchemists of old. But their failure to transmute the baser metals into gold resulted in the birth of chemistry. They did not succeed in what they attempted, but they brought into vogue the natural processes of sublimation, filtration, distillation, and crystallization; they invented the alembic, the retort, the sand-bath, the water-bath and other valuable instruments. To them is due the discovery of antimony, sulphuric ether and phosphorus, the cupellation of gold and silver, the determining of the properties of saltpetre and its use in gun-powder, and the discovery of the distillation of essential oils. This was the success of failure, a wondrous process of Nature for the highest growth,—a mighty lesson of comfort, strength, and encouragement if man would only realize and accept it.

Many of our failures sweep us to greater heights of success, than we ever hoped for in our wildest dreams. Life is a successive unfolding of success from failure. In discovering America Columbus failed absolutely. His ingenious reasoning and experiment led him to believe that by sailing westward he would reach India. Every redman in America carries in his name "Indian," the perpetuation of the memory of the failure of Columbus. The Genoese navigator did not reach India; the cargo of "souvenirs" he took back to Spain to show to Ferdinand and Isabella as proofs of his success, really attested his failure. But the discovery of America was a greater success than was any finding of a "back-door" to India.

When David Livingstone had supplemented his theological education by a medical course, he was ready to enter the missionary field. For over three years he had studied tirelessly, with all energies concentrated on one aim,—to spread the gospel in China. The hour came when he was ready to start out with noble enthusiasm for his chosen work, to consecrate himself and his life to his unselfish ambition. Then word came from China that the

“opium war” would make it folly to attempt to enter the country. Disappointment and failure did not long daunt him; he offered himself as missionary to Africa,—and he was accepted. His glorious failure to reach China opened a whole continent to light and truth. His study proved an ideal preparation for his labors as physician, explorer, teacher and evangel in the wilds of Africa.

Business reverses and the failure of his partner threw upon the broad shoulders and the still broader honor and honesty of Sir Walter Scott a burden of responsibility that forced him to write. The failure spurred him to almost super-human effort. The masterpieces of Scotch historic fiction that have thrilled, entertained and uplifted millions of his fellow-men are a glorious monument on the field of a seeming failure.

When Millet, the painter of the “Angelus,” worked on his almost divine canvas, in which the very air seems pulsing with the regenerating essence of spiritual reverence, he was painting against time, he was antidoting sorrow, he was racing against death. His brush strokes, put on in the early morning hours before going to his menial duties as a railway porter, in the dusk like that perpetuated on his canvas,—meant strength, food and medicine for the dying wife he adored. The art failure that cast him into the depths of poverty unified with marvellous intensity all the finer elements of his nature. This rare spiritual unity, this purging of all the dross of triviality as he passed through the furnace of poverty, trial, and sorrow gave eloquence to his brush and enabled him to paint as never before,—as no prosperity would have made possible.

Failure is often the turning-point, the pivot of circumstance that swings us to higher levels. It may not be financial success, it may not be fame; it may be new draughts of spiritual, moral or mental inspiration that will change us for all the later years of our life. Life is not really what comes to us, but what we get from it.

Whether man has had wealth or poverty, failure or success, counts for little when it is past. There is but one question for him to answer, to face boldly and honestly as an individual alone with his conscience and his destiny:

“How will I let that poverty or wealth affect me? If that

trial or deprivation has left me better, truer, nobler, then,—poverty has been riches, failure has been a success. If wealth has come to me and has made me vain, arrogant, contemptuous, uncharitable, cynical, closing from me all the tenderness of life, all the channels of higher development, of possible good to my fellow-man, making me the mere custodian of a money-bag, then,—wealth has lied to me, it has been failure, not success; it has not been riches, it has been dark, treacherous poverty that stole from me even Myself.” All things become for us then what we take from them.

Failure is one of God’s educators. It is experience leading man to higher things; it is the revelation of a way, a path, hitherto unknown to us. The best men in the world, those who have made the greatest real successes look back with serene happiness on their failures. The turning of the face of Time shows all things in a wondrously illuminated and satisfying perspective.

Many a man is thankful today that some petty success for which he once struggled, melted into thin air as his hand sought to clutch it. Failure is often the rock-bottom foundation of real success. If man, in a few instances of his life can say, “Those failures were the best things in the world that could have happened to me,” should he not face new failures with undaunted courage and trust that the miraculous ministry of Nature may transform these new stumbling-blocks into new stepping-stones?

Our highest hopes are often destroyed to prepare us for better things. The failure of the caterpillar is the birth of the butterfly; the passing of the bud is the becoming of the rose; the death or destruction of the seed is the prelude to its resurrection as wheat. It is at night, in the darkest hours, those preceding dawn, that plants grow best, that they must increase in size. May this not be one of Nature’s gentle showings to man of the times when he grows best, of the darkness of failure that is evolving into the sunlight of success. Let us fear only the failure of not living the right as we see it, leaving the results to the guardianship of the Infinite.

If we think of any supreme moment of our lives, any great success, any one who is dear to us, and then consider how we reached that moment, that success, that friend, we will be sur-

prised and strengthened by the revelation. As we trace each one back, step by step, through the genealogy of circumstances, we will see how logical has been the course of our joy and success, from sorrow and failure, and that what gives us most happiness today is inextricably connected with what once caused us sorrow. Many of the rivers of our greatest prosperity and growth have had their source and their trickling increase into volume among the dark, gloomy recesses of our failure.

There is no honest and true work, carried along with constant and sincere purpose, that ever really fails. If it sometime seem to be wasted effort, it will prove to us a new lesson of "how" to walk; the secret of our failures will prove to us the inspiration of possible successes. Man living with the highest aims, ever as best he can, in continuous harmony with them, is a success, no matter what statistics of failure a near-sighted and half-blind world of critics and commentators may lay at his door.

High ideals, noble efforts will make seeming failures but trifles, they need not dishearten us; they should prove sources of new strength. The rocky way may prove safer than the slippery path of smoothness. Birds cannot fly best with the wind but against it; ships do not progress in calm, when the sails flap idly against the unstrained masts.

The alchemy of Nature, superior to that of the Paracelsians, constantly transmutes the baser metals of failure into the later pure gold of higher success, if the mind of the worker be kept true, constant and untiring in the service, and he have that sublime courage that defies fate to its worst while he does his best.

[TO BE CONTINUED.]

DETAILS.

Dreams, after all, are the heritage of ten, where ability to master homely details is the talent of one.

But this talent for detail about which we hear so much, is one of the few "talents" that may be acquired. I have no patience with one who fails because he has not this talent.

HERBERT MELBOURNE.

BY EDWIN F. PARRY.

VIII.

At this point in the discussion the minister indicated by his actions that he wished to conclude the interview, and hinted as much by saying he would be pleased to talk to the young "Mormon" missionary again sometime in the future. Herbert Melbourne was not quite ready to end the discussion. He wanted to say a few words more; and this is about the substance of what he said:

"My reverend friend, I have listened attentively to what you have said respecting the 'Mormon' interpretation of the Scriptures. Will you do me the kindness to let me offer a few remarks in explanation of our position?"

"Most certainly, most certainly," was the prompt reply.

"I do not desire to give any offense, and what I shall say will be with the kindest of feelings and the best of motives. I take it for granted that you as a man of culture are somewhat familiar with the history of the science of astronomy. The astronomy of olden time taught that the earth was stationary, and that the sun, moon and stars revolved about it. This idea was held, with slight variations, for thousands of years. But as long as it was accepted very little advancement in the science was made. Four hundred years ago a Dutch astronomer, Copernicus, put forth the theory that the sun was the center of the planetary system and that the earth and the other planets revolved around that great luminary. This was a reversal of the old theory; and it has been demonstrated to be correct. Since its acceptance the science of astronomy has made wonderful advancement.

“Now, may it not be possible that the old method of interpreting the scriptures, which you and the clergy generally adhere to, is faulty? And let me ask you kindly to lay it aside, temporarily, at least, for the purpose of making a little investigation in search of the truth. With all due respect to you as a Christian scholar, I want to tell you that your theology needs revising. You, of course, are not to blame for its errors, neither is your church, for it was formulated and adopted long before your church came into existence. You are aware that it has been handed down from the dark ages. True, it has not as great antiquity as the old astronomy, but it has not been improved upon much more, if any, than had the latter before the days of Copernicus. So I would suggest you discard it and give consideration to ‘Mormon’ theology. Let me ask you to accept our doctrine of Godhood. ‘Mormonism’ teaches that God the Father has a material body of flesh and bone; that Jesus Christ has a similar body; but the Holy Ghost is a spiritual being, without a body of flesh and bone. These three separate beings compose the Godhead—the ruling power of the universe. Where the Scriptures speak of these three as being one they have reference to their unity—they are one in purpose—working in harmony—and not one in person.

“‘Mormonism’ teaches that God is the father of the human race—that mankind are his children, and that they are destined to become like him. Man’s recognition of this grand truth inspires within him loftier hopes, and affords an incentive to greater effort: for knowing what possibilities are within his reach, he will strive the harder to obtain them.

“If you will accept these fundamental truths as a basis of your theology you will find that they are in harmony with the teachings of your Bible, as well as with science and common sense, for revealed truths always agree with discovered truths.

“‘Mormonism’ teaches that men will be ‘punished for their own sins, and not for Adam’s transgression;’ and that every one will be rewarded according to his works. It teaches that, ‘through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.’ Note this, that salvation is within the reach of all mankind,—not only those who in life accept its teachings, but those who have died without a knowl-

edge of the gospel. It embraces the heathen nations—those who know not God—all mankind who have lived or may yet live upon the earth. Every creature will have the opportunity of receiving or rejecting the message of salvation. And little children, who, by some of your creeds, are consigned to condemnation if they die without baptism, will all be saved in the kingdom of heaven.

“You will find that ‘Mormonism’ is a broad and liberal system and is worthy of the source from which it originated; for, let me tell you, that it is the gospel of Jesus Christ revealed to earth anew from heaven. It embraces all truth. One of its converts remarked to me that he had been a member of several Christian denominations before he accepted ‘Mormonism,’ yet in accepting ‘Mormonism’ he found that he had no occasion to renounce any truth he had found in any other religion.

“Before taking my departure I desire to bear witness to you that ‘Mormonism’ has a solemn message for all mankind. It is a system of religion possessing the power to save the human race. It not only teaches man in theory the true way of life, but it possesses divine authority to administer unto him every ordinance essential to salvation and exaltation in God’s kingdom.

“‘Mormonism’ is the gospel of Christ restored to earth in fulfilment of the Scriptures which clearly prove that there should be a restoration in the last days, prior to the second coming of our Lord Jesus Christ. I will not trespass upon your time at present to point out these scriptural evidences, but if you will kindly accept these tracts which I desire to leave with you, and read them carefully, I feel satisfied they will assist you in getting at the truth of this most important subject.”

“You speak as one having authority, and not as the Scribes,” was the minister’s comment on Herbert’s remarks. He promised to read the tracts, and also the Book of Mormon which the young missionary loaned him. He shook hands in a friendly manner with his visitor as the latter took his departure; and for once Herbert Melbourne met a sectarian minister who did not lose his temper or become offended while discussing religion.

On returning to his lodgings that afternoon our missionary found a letter from Utah. It was written by his late companion, Elder Davis. Herbert recognized the handwriting. “Now,” he

said to himself, "perhaps I'll get a solution of the strange condition of affairs at home," as he nervously tore open the envelope. "If Davis has won Alice's heart, he will be frank enough to tell me," he added. This was the first letter his companion had written him since he left England. It was a long letter. Herbert read page after page of it, in which was recounted incidents of the journey to Zion. It told also of his doings and observations after arriving home, without any explanation of the strange condition of affairs existing there. But at the end of the letter were a few words that made all clear to him, and Herbert burst out laughing. Then he thought how foolish he had been to become disturbed and wrought up in his mind over imaginary conditions, and mentally he rebuked himself for being so hasty in his conclusions.

Yes, Elder Davis was in love with, and paying attentions to, Miss Williams! He was seriously smitten, according to his own acknowledgment. But this admission did not alarm Herbert now in the least, for the young lady that had captured Elder Davis' heart was Miss Hazel Williams, Alice's sister!

"Ha, ha!" laughed Herbert again, slapping his knee as he re-read the latter part of the letter containing the innocent confession. "That pleases me," he said to himself. "Davis is a fine chap, and if he wins Hazel he's a fortunate fellow—next to myself, the most fortunate of all fellows!"

The young missionary's mind was now at rest concerning affairs at home; and feeling happier than ever he continued to labor diligently in the good cause.

* * * * *

It was now two and a half years since Herbert Melbourne left his native land. How rapidly the time had sped! To him it seemed no more than that number of months. He had been so busily occupied and so interested in his labors that the passing of the months and years had scarcely been noted. The receipt of an honorable release from the president of the mission caused him to review his missionary career, and like thousands of missionaries had done before him, he expressed his unqualified conviction that the time he had spent in the mission field was the happiest period of his life. He had often heard that same statement made by returned mission-

aries, but could scarcely believe their words; not until he had gone through the same experience did he become fully convinced.

Now he had been tendered a release, he scarcely knew whether he was ready to accept it. He was more than ever interested in his labors. He loved the work, he loved the people; and the people loved him—that is the Saints, his fellow-missionaries, and the many friends he had made. His affection for dear ones at home was not lessened in the least degree. They were more endeared to him than ever, so his love was not transferred from the old to the new friends. The fact was his love had greatly increased. Never before did he realize that he was capable of entertaining so much affection for mankind. His heart went out to everybody. He could love his enemies, and do good to those who despitefully used him. No hatred was found in his heart, and he was truly happy.

He was pleased that his mission had been acceptable to his president, and that he was worthy of an honorable release. While to him the time had passed rapidly and pleasantly, he remembered his aged mother at home, who no doubt was counting the weeks and days, and fondly hoping that she might be permitted to live to once more see her far-off son. For her sake, he felt it a duty to return home, now that he was released. Besides there was another powerful attraction to draw him homeward. That was Alice Williams. She, too, was patiently and lovingly awaiting his return.

Herbert decided to spend a short time in sight-seeing before leaving; then he would come back and bid his friends farewell. Some few of the Saints would go with him, having prepared to emigrate to Zion. Among them was the young lady, whose brutal father had driven her from home. She had saved money sufficient to pay her emigration, and had received promise of a home with a family that had gone to Utah a few years before. More than that, she had received a promise of marriage from a worthy young man—a missionary who had made her acquaintance while he was in the field some two years before.

[TO BE CONTINUED]

Salt Lake City, Utah.

ST. PAUL'S COMPANIONS IN ROME.

BY COL. R. M. BRYCE-THOMAS.

IX.—TYCHICUS.

We hear of Tychicus first in A. D. 59, at Ephesus, at the time that St. Paul left for Macedonia after the great tumult raised by the silversmith Demetrius regarding the worship of the goddess Diana (Acts 19: 23 et seq., and Acts 20: 14). He was a disciple from Ephesus, and had grown into the affections of the great Apostle, who a few years later called him "a beloved brother, and a faithful minister and fellow-servant in the Lord" (Col. 4: 7). He remained a firm friend of St. Paul up to the close of his life. Tychicus is a Greek word meaning "fortunate," and has about the same meaning as the Hebrew word "Gad," or the Latin words "Felix" or "Fortunatus." Dr. Plumptre says that the name was very common among slaves and freedmen, and he refers to it as having been found on a Christian inscription discovered in the catacombs of Priscilla. That inscription is now in the Lateran Museum in Rome. He also refers to the name having been found on a non-Christian inscription giving the names of the household of the Emperor Claudius, now in the Vatican Museum, as belonging to an architect. Such callings were frequently hereditary, and it is said that architects found their best openings at that time at Ephesus. For this reason the idea had become prevalent that Tychicus was an architect by profession.

He seems to have been employed by St. Paul as one of his emissaries or messengers to the churches to carry news to them of his sufferings, of his successes, of the oppositions he had to encounter, and of his health and general treatment in Rome; and we

find that in the year A. D. 64, five years after the time that Tychicus and others had left Ephesus in Paul's company for Macedonia, the Apostle despatched him to both Ephesus and Colosse with his epistles which he had written to the churches established at those places (Eph. 6: 21 and Col. 4: 7). This was near the close of St. Paul's first Roman imprisonment. Tychicus must have either returned to the Apostle to Rome after delivering the letters, or else he must have met him after the latter's release from his imprisonment, because we find that when Paul wrote to Titus the Bishop of Crete in the following year (A. D. 65), he proposed to send Artemas or Tychicus to him as his messenger, showing that the latter, whom he had dispatched to Ephesus and Colosse in A.D. 64, must have since then joined him again . . . A year still later on, namely A.D. 66, St. Paul, during his second imprisonment, in writing to his son in the faith, Timothy, tells him that he had no one with him except Luke, and that he had sent Tychicus away to Ephesus. This must have been a second message to Ephesus, perhaps another epistle which the Apostle entrusted to Tychicus to deliver, for the latter was evidently with him in A.D. 65 as shown above (II Tim. 4: 12). Very little is known about this devoted companion of St. Paul except that he was an Asiatic (Acts 20: 4), and that he was first heard of in connection with the Apostle at Ephesus, so that in all probability he was one of that great preacher's Ephesian converts.

According to tradition Tychicus became eventually bishop of Chalcedon, in Bythinia, or Neapolis in Cyprus.

Pas de Calais, France.

[TO BE CONTINUED.]

TRIVIALITY.

"In youth triviality seems only ludicrous and insignificant, but it slowly envelops its victim in its grayish mist, penetrates his brain, pollutes his blood like a poison or the fumes of charcoal, and the man soon becomes like an old signboard eaten through and through with rust. It looks as if something was painted upon it once upon a time, but now it is impossible to distinguish what it was."

OPPORTUNITY AND HAPPINESS.

BY J. C. HOGENSON, OF THE AGRICULTURAL COLLEGE.

According to an old East Indian legend, "There was once a beautiful lady upon whom one of the good genii wished to bestow a blessing. He led her to the edge of a large field of corn, where he said to her: 'Daughter, in the field before us the ears of corn in the hands of those who pluck them in faith shall have wonderful virtues, and the virtues shall be in proportion to the size and beauty of the ear gathered. Thou shalt pass through the field once and pluck one ear. It must be taken as thou goest forward, and thou shalt not stop in thy path, nor shalt thou retrace a single step in quest of thine object. Select an ear of corn full and fair, and according to its size and beauty shall be its value to thee as a talisman.'

"The maiden thanked the good spirit, and set out upon her quest. As she advanced she saw many ears of corn—large, ripe and beautiful, such as calm judgment might have told her would possess virtue enough; but in her eagerness to grasp the very best, she left these fair ears behind, hoping that she might find one still larger and fairer. At length, as the day was closing, she reached a part of the field where the stalks were thinner and shorter, and the ears were small and shriveled. She now regretted the grand ears she had left behind, and disdained to pick from the poor ears around her, for here she found not an ear that bore perfect grain. She went on, but, Alas! only to find the stalks more and more feeble and blighted, until in the end, as night was coming on, she found herself at the end of the field without having plucked an ear of any kind."

This legend has a grand lesson for every one. It points out

clearly the necessity of grasping every opportunity as it comes to us. We cannot turn back in life's pathway, therefore an opportunity once neglected will never come to us again. Are we as young people grasping our opportunities? Now is the time in life when they are of the most value to us, because it is now that we build the foundation upon which we are to build our future successes or failures. Let us not then neglect our duties and opportunities of today, because if we do we may find tomorrow's poor and blighted. If we develop today as we should do then joy and happiness will be ours. A clear conscience, a contented mind, a cheerful disposition, these follow in the wake of fulfilled opportunities. Happiness never comes through greed and selfishly acquiring possession, but it comes always in transmitting what we possess to others; that they also may know and share with us our happiness. Happiness never comes through idleness, but through hard work and by doing our duties day by day as they come to us to the very best of our ability. Be contented with your own, do not envy others what they possess, or of their happiness, and so spend your time in vain regret; but take off your coat and get to work and do things and you will be surprised how soon the happiness and opportunities which formerly only others had will now also come to you.

From the little poem which follows you will note that happiness lies in taking advantage of opportunities, doing your full duty and work:

“THE TWO SEEKERS.”

Two men went seeking happiness—
One walked the roadside way
And looked with all his longing eyes
Within each garden gay.
Where'er he saw it growing
He tried to grasp its flower;
But always in his clutching hand,
It died before an hour;
Till, angry and despairingly,
In bitterness he cried:
“Others are given happiness,
To me it is denied.”

The other one looked around him—
 "Since happiness is found
 In other people's gardens
 Why not within my grounds?"
 He dug and plowed and planted,
 And with much careful toil
 Where it was rough and stony,
 Enriched each inch of soil,
 Until with crowded blossoms
 The little spot o'erran—
 "How simple 'tis," the owner cried,
 "To be a happy man!"—From *Elders' Journal*.

Logan, Utah.

DON'T COMPLAIN.

(*For the Improvement Era.*)

If the way be rough or rugged, don't complain.
 Think how other feet have struggled heights to gain.
 Other hearts have ached and bled;
 Other lips for help have pled;
 Turn not back but look a head,
 Don't complain.

If the day with mists is dreary, don't complain;
 Azure skies the brighter glisten, after rain.
 Oft with sigh and sob and tear,
 Wait we through the night so drear,
 For the day-dawn bright and clear:
 Don't complain.

Or should night-fall find you weary, don't complain;
 Some bright angel lingers near and lisps your name.
 Every grief makes heaven dearer,
 Every evening brings you nearer
 To a vision fairer, clearer:
 Don't complain.

Paradise, Utah.

SARAH E. MITTON

NAUVOO TODAY.

BY PROFESSOR JOHN ZIMMERMAN BROWN, OF THE UNIVERSITY OF UTAH.

III.

Nauvoo stands today just as it did in the early forties when the "Mormons" laid it out in squares, the streets running at right angles to each other, according to the points of the compass. The blue-print copy of the city survey which I was fortunate in securing gives the original names of the streets, which have remained unchanged, as follows: commencing at the river bend on the south and proceeding northward to the north bend, we have: Lumber, Water, Sidney, Parley, Kimball, Munson, Hotchkiss, White, Ripley, Mulholland, Knight, Young, Cutler, Hibbard, Joseph, Hyrum, Carlos, Samuel, streets. The streets as you go eastward are: Hills, Marion, Locust, Cherry, Brattle, Taylor and Robin-



One of the crescent moonstones taken from the Temple. The only one left in Nauvoo.

son. From the river bank on the west, Bain, Granger, Main, Carlin, Partridge, Durphey, Wells, Woodruff, Page, Barnett, Robinson, Green and Warsaw. Other additions were plotted, but they were not opened.

The temple square is located in the center of the city, lying in what is known as the *Wells' Addition*, with Knight street on the north, Woodruff to the east, Wells street at the west, and Mul-



The Nauvoo Temple.

holland on the south. The site occupied the summit of the hill, overlooking the Mississippi river, the landscape on the Iowa side and all the surrounding country. It was purchased by the Church from Daniel H. Wells in 1840.

The block is now fairly well covered with dwellings and out buildings, the largest one, standing on the southwest corner, is built of stones taken from the walls of the temple. All that is now left of the sacred edifice is the old well that supplied water for

the baptismal font. Not a single stone of the building is left in place. This well, which was in the east end of the basement, is now equipped with a pump and is used for culinary purposes.

The plans for this temple were drawn by William Weeks; the corner stones were laid April 6, 1841, under the direction of the Prophet Joseph Smith; and on November 8, 1841, he dedicated the baptismal font. In spite of their poverty the Saints continued the work of building until the martyrdom three years later, at which time the walls were almost up to the square. The historian says that on the fatal journey to Carthage, the Prophet Joseph paused on Mulholland Street, and looked with admiration upon the

temple and the city, making the remark, "This is the loveliest place and the best people under the heavens; little do they know the trials that await them."

During the excitement that followed, the work on the temple was suspended for a little while. Later it was renewed and pushed with vigor, but at great sacrifice, many of the workmen having nothing to eat but Johnny cake and bacon. The cap stone was laid May 24, 1845, and the first meetings were held during the following October conference, at which there were five thousand people in attendance.

On the evening of April 30, 1846, the building was privately



One of the Indian mounds along the river north of Nauvoo.

dedicated by Joseph Young, of the first council of Seventy. Next day, May 1, it was publicly dedicated by Orson Hyde, of the council of Apostles.

The temple was built of gray limestone taken from quarries along the banks of the Mississippi river. It was 128 feet long, 88 feet wide, 65 feet from the floor to the roof, and 165 feet to the top of the tower at the west end.

It had thirty hewn pilasters, costing \$3,000 each, six at each end, and nine on each side. At the base of each was a massive crescent moon. At the summit, fifty feet from the ground,

was a sun with a human face, two and a half feet broad, and ornamented with rays of light; above this were two hands holding trumpets. All these were artistically carved in the stone. The whole cost of the building was one million dollars.



A farm near the Mississippi river, Nauvoo, Ill.

Of these sixty large, ornamented stones only one remains in Nauvoo. It is one of the *half-moons*, and stands on the lawn at the

hotel. One of the *sun* stones lies on the campus at the Chaddock school, at Quincy, Illinois. Our friends informed us that several years ago the Illinois State Legislature had one taken to Springfield and placed on the capitol grounds; and I am told there is one at the Smithsonian Institution in Washington. So far as I could learn these four are the only ones, of the sixty large stones, left in existence.



Looking at the Iowa side of the river from a farm near Nauvoo.

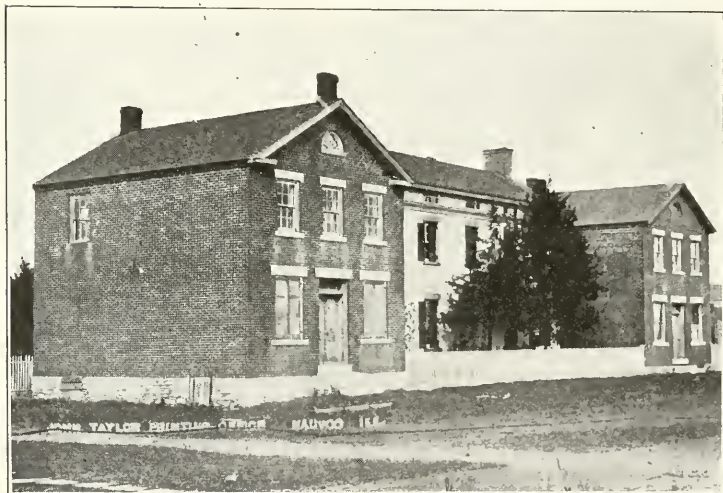
Soon after the dedication of the temple, all the Saints who could do so crossed the river, following their leaders into the wilderness.

In September, 1846, after the battle of Nauvoo, the mob

took possession of the temple, and by them it was defaced and ruthlessly desecrated.

On November 19, 1848, it was burned by an incendiary. Soon after this it passed into the hands of the Icarians who made elaborate preparations to repair it. But their hopes were soon blasted, for on May 27, 1850, a tornado blew in the north wall. After this, the other walls were taken down and the stones were used in the construction of dwellings and other buildings. The property is now owned by a Mr. Reimbold.

In the spring of 1849, three years after the "Mormons" were



John Taylor's printing office where the *Nauvoo Neighbor* and *Times and Seasons* were published, Main Street. House at extreme right was John Taylor's residence.

driven out, Nauvoo was again incorporated as a city, and so continues today. It is inhabited by an industrious, frugal and peaceable people, made up largely of Germans. Grape raising and wine making are extensively followed. The city and its suburbs are thickly dotted with well planted and neatly kept vineyards. Good varieties of peaches are grown and exported on an extensive scale. Their nearest railway station is Montrose, on the opposite side of the river. During the summer the steamboat traffic on the upper

Mississippi between St. Louis and St. Paul is quite heavy, giving Nauvoo a good outlet for her products.

There is now a movement under way to build an interurban line which will connect Nauvoo with Niota, *via* Appanoose and Senora townships. It is said to be financed by Dr. J. A. Bartz.



A group of grape pickers, Nauvoo, Ill.

The company is also negotiating to instal an electric light plant for the city.

The "Mormon' Springs" a few miles north of the city furnish a good supply of pure water, and there is some talk of piping this water into the city for culinary purposes.

Mulholland is the business street of the city. It is paved with macadam and has cement sidewalks. Among the business houses are the State Bank of Nauvoo and the Nauvoo First National Bank. There are two saloons from which the city receives an annual revenue of four thousand dollars. The city also supports two weekly newspapers.

Nauvoo has a good public school system, embracing common schools and a high school. There are also seminaries built and maintained by the Catholic church.



A vineyard, Nauvoo, Ill.

Farm lands in and around Nauvoo sell for about one hundred dollars per acre, and city property, which greatly depreciated in value after the "Mormons" left, can now be purchased for a very low figure.

But the most substantial and best houses in Nauvoo are those erected a generation ago by the "Mormons." These humble builders stamped their work with their own character and personality, giving the place a delightfully homelike atmosphere.

An effort is now being made to erect a monument to the memory of Joseph and Hyrum Smith at Nauvoo. The following news item is clipped from the *Nauvoo Rustler*, under date of Aug. 25, 1908:



Last relic of the Nauvoo Temple—the Old Well.

People from left to right: Howard R. Driggs, Salt Lake City; B. W. Driggs, Pleasant Grove; F. W. Cox, Manti; and John Z. Brown, Salt Lake City.

We are in receipt of a letter from Heman C. Smith, of Lamoni, Ia., historian of the Reorganized Church of Jesus Christ of Latter-day Saints, stating that he was in receipt of the subscription paper signed by a number of Nauvooites welcoming the contemplated monument to the memory of Joseph and Hyrum Smith in the city of Nauvoo, and that he will present it to the committee at once, and to extend to the citizens of Nauvoo their thanks for this consideration.

[TO BE CONTINUED.]

Salt Lake City, Utah.

THE FIRST HANDCART COMPANY.

BY LYDIA D. ALDER.

On Good Friday, in the year 1856, there sailed from Liverpool on the ship *Enoch Train*, three hundred Saints who were leaving the British Isles bound for America, and who were to



Phyllis Hardy Ferguson.

draw handcarts across the great western prairies to the city by the Great Salt Lake.

The six weeks they were crossing the mighty deep were happily spent. "O we had such a good time," they say, "making the tents we were to use on the inland journey, and singing the songs of Zion; the melody floated far and wide over the boundless sea."

They dreamed of Zion, and the castles they built were filled with joyous anticipations of the time when they should reach the goal of their homes. The voyage was a prosperous one and good health prevailed.

The larger part of the company were from Scotland, and were under the care of Captain Dan McArthur, of St. George, Truman Leonard, of Kaysville, and Elder Crandall of Springville, three returning missionaries from Utah, men staunch and true, brave and loyal to the cause they had been sent forth to advocate.

The Scots, fresh from climbing their native hills, or from their simple life on the heath, were physically adapted to the hard journey, and could easily surmount the difficulties that had to be met. Not so

the English company, though they were as brave and full of faith. Captain Edmund Ellsworth was in charge of the company, and by appointment of President Brigham Young, he was to bring the first handcart company into Salt Lake. The minor part of the company were from other points of Great Britain. Boston was their port of landing, and in June of the same year, they reached the frontiers of Iowa. Here six more weeks were consumed in making the handcarts to be used on the overland journey. The time, though full of excitement, passed but slowly, as all were eager to be on the way. One or more handcarts were appointed to each family, according to its size. A number of wagons carried the necessary tents, bedding and cooking utensils. Thus was undertaken this long, unknown journey. Every effort was made and care taken to secure wood and good water for every night's camp-ground, while the people vied with each other to see who could walk all the way, and not have to ride in the wagon.

Some have said: "What, tied to the handcarts, no wagon to carry you?" That was not it. The great desire of these earnest Saints was (also their boast and pride) that they walk all the way to Zion, drawing their handcarts. Among those who still tarry with us of that company are Sisters Mary Crandall of Springville, Phyllis Hardy Ferguson, and Agnes Hardy Lynch of Salt Lake, the two latter, daughters of Janet Hardy, who has long since passed the Divide.

Of herself, Sister Ferguson (widow of James Ferguson, private secretary to President Young) says:

"I was a very delicate girl when I left Edinburgh, whom people thought was going into a decline, but I walked every step of the way from Iowa to Salt Lake, and waded every river, except the Elkhorn and Green, and arrived in sound health."

What wonder, then, that those whose hearts were full of faith and religious zeal started each morning's walk with a cheerful, buoyant step, drawing their handcarts up hill and down dale, and every day outstripping the wagons, which always started first.

The Scottish Saints chafed under the thought that the English company (always ahead) were to be the first to enter the valley. The average daily walk was about fifteen miles, but on one

occasion they must have nearly doubled that distance. It happened in this way: when Captain McArthur reached the place where they were to camp, he found the camp ground undesirable, nor was the water good. "Now," said he, "if you like we will go ahead to where the water is good, and more than that, we will overtake Captain Ellsworth's company tonight." This was greeted with "Hurrah for the handcarts! Hurrah for the Scotch!" Partaking of their captain's spirit, fatigue was forgotten, the great desire to be first inspired them, and again they commenced their walk, merrily singing, 'Hurrah, hurrah for the handcarts!' by our beloved poetess, the late Emily H. Woodmansee:

Some must push and some must pull
So merrily, O so merrily O;
And some go marching up the hill,
Until they reach the valley O.

"When it became quite dark," says Sister Ferguson, "we reached the top of a high hill, where by Captain McArthur's instructions we left the handcarts, and quietly walked down towards the blazing camp fires. Just before we reached the Ellsworth company, we all began to shout, 'Hurrah for the handcarts!'"

"Captain Ellsworth, thinking it was the overland mail coach, in which was Franklin D. Richards, the returning president of the European mission, and others who were expected, hurriedly called out the band to give them glad welcome. Imagine his chagrin when he discovered that his welcome was given to the Scotch handcart company, who had overtaken him! But he was a good man, and has long years ago ended his life's journey. Peace to his ashes! The English people, though just as good and zealous, had not the endurance that we had, and it was difficult for them to be first. This ended our thirty-two miles' walk.

"At this camp ground the Scotch company rested for two weeks, making ready for the home stretch to the valley, thus giving the English a grand start ahead. What an indomitable will had these handcart people! How zealous for their religion!"

What wonder, then, that they were nerved for this arduous journey? "We are doing this for our religion," and the thought uplifted them above their trials, and faith was the impetus that inspired them.

A sturdy one of their number, a woman about sixty years of age, was always the first one up in the morning. With her walking stick she would wrap on the tents, with the familiar cry, "Hurrah for the handcarts! Time to get up!" With her granddaughter Mary, about ten years of age, she invariably walked ahead of the wagons. "Mother Bathgate," as she was called, was a familiar figure. One morning soon after starting she was stung on the ankle by a rattle snake. The train was stopped; all were horrified. Captain Leonard lifted her into the wagon. From its open front she looked out and impressively said, "I want you to witness that I never went into the wagon, until stung by the snake. Her pain was intense; from her hip to her ankle was a deep purple. Truman Leonard with his penknife cut a little place around the bite, administered to her, and then sucked the poison out, which he spat on the ground. She recovered, but rode the rest of the way to the valley. She could neither read nor write, but was a natural poet. On her misfortune she composed several lines, only two of which Aunt Phyllis remembers:

A rattlesnake placed its deadly fangs,
Into my ankle vein.

There were only three deaths during the journey, a little child, an aged man, and a boy who, lagging behind the company, either met with accidental death, or was stolen.

The nights were often made hideous by the yelp of the coyote both near and far, and the growls of the beasts of prey.

One morning, when it had become quite cold, a rattlesnake was found curled up at the head of Aunt Phyllis' tent, presumably attracted by the heat. Before reaching Emigration Canyon, the Scots overtook Captain Ellsworth. They traveled behind him down the canyon, but came into the valley side by side with him, on the 26th of September, lustily singing, "Hurrah, hurrah for the handcarts!"

Salt Lake City, Utah.

A GLIMPSE AT STEVENSON'S LAST RESTING PLACE.

BY ELDER JOHN Q. ADAMS, OF THE SAMOAN MISSION, CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS.

Just back of the picturesque little German seaport of Apia a road strikes mountainward. Its fine, smooth, hard surface is maintained by coral fragments carted from the sea-shore. Following its winding contour at a gradual ascent, we saunter along, encountering at frequent intervals neat, pretentious dwellings of well-to-do foreigners, situated on commanding sites and surrounded by a profusion of tropical verdure. Luxuriant foliage lines both



Photo by A. J. Tattersall

The Residence of the late Robert Louis Stevenson, Vailima.

sides of the way, consisting mainly of varieties of cocoanuts, bananas, oranges, pineapples, lemons, bread-fruit and ferns, flowers, and plants of striking growth and color. To complete the scene, in frequent evidence are the peculiar native houses with their dusky occupants.

Within perhaps a couple of miles all human life is left behind, the landscape begins to take on a more virgin, close-to-nature aspect, and just as the "forest primeval" commences to loom up, we come suddenly upon a spacious building, set in a veritable frame of tropical vegetation. The native word *Vailima* proclaims

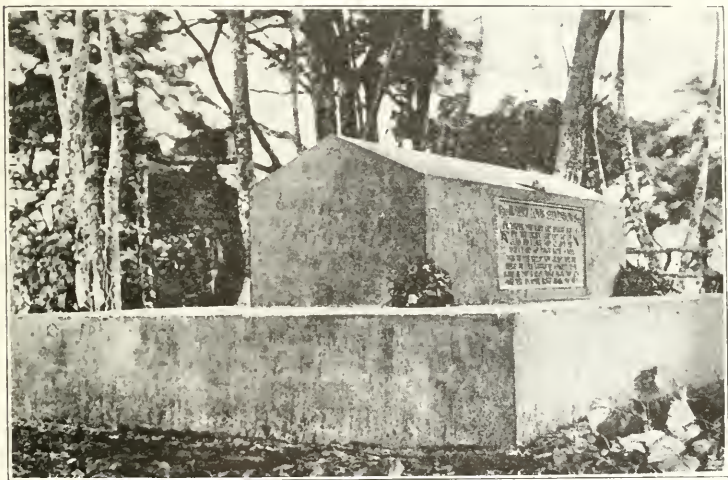


Photo by A. J. Tattersall

The Grave of Robert Louis Stevenson.

at once the home of the author. Notwithstanding its well kept appearance, a lonely, deserted air pervades throughout, as we stand and gaze at and then walk about the old "stamping-ground" of the departed great one. The house is now in good condition, being the residence of the present governor of Samoa. A large, roomy, two-story, frame building it is, with an extensive pavilion-like court at the rear, used once, no doubt, for dancing, receiving, etc. Concrete yards and walks provide a convenient means of keeping dry in the frequent heavy rains. To the back is a good stable and chicken-run, the latter containing a number of orange

and bread-fruit trees. Adjoining it is an enclosure in which browse three rather shy deer.

After viewing all this, as there is no one present to give us further information, we pass out at the rear of the grounds, by an enormous cluster of bamboo, over a brook that tumbles murmuringly down its bed of lava rock, and we are at the foot of a towering mountain. Now begins the famous "Winding Trail," leading directly up the steep, volcanic slope. A clearing of perhaps ten feet in width has been cut through the dense forest, and the trail doubles from side to side of this in order to obtain the easiest ascent possible, and yet it is precipitous enough that, despite our utmost, one or the other of us is continually falling down. Wet with perspiration and gasping for breath, we surmount the last obstacle, and there before us is a mass of concrete, the object of our quest.

Just a word of description. Resting on the ground is a layer or platform of concrete perhaps 10x16x1 feet on which is a cube of half these dimensions in length and width, with a height of three feet and a roof-shaped top. Plain, simple, unadorned it is, with but a bronze plate on either side. On the one we make out an inscription in English, his own epitaph, written by him when he realized that his remaining moments were few and fleeting. Thus the words pathetically run:

Under the broad and starry sky
Dig the grave and let me lie.
Glad did I live and gladly die,
And I lay me down with a will.
This be the verse you 'grave for me:
"Here he lies where he longed to be;
Home is the sailor, home from the sea,
And the hunter home from the hill!"

On the reverse side in the native tongue is a verse or so from the Bible (Ruth 1: 16-17).

It is all in keeping with his own request. In his last resting place is his life-wish fulfilled—seclusion, solitude, peace. Here the sea breeze is sighing softly through the forest, and strange tropical birds are chattering musically overhead; in the heavy down-pour of tropical rain or the fierce glare of tropical sun—unaware

of all this, which his gifted pen once so vividly could have portrayed—his body rests peacefully in the grave. But unlike the majority of humanity, he lives in the memories of thousands, and as the years glide by his devotees who happen to set foot on the shores of this far off land will connect the two words, *Stevenson* and *Samoa* and, Mohammedan-like, make the short pilgrimage up the "Winding Trail" to their Mecca, the simple slab of concrete.

Apia, Samoa.

QUIT YOU KNOCKING.

"Put your hammer in the locker,
Hide your sounding board likewise;
Any one can be a 'knocker';
Any one can criticise.
Cultivate a manner winning,
Though it hurts your face to smile,
And seems awkward in beginning;
Be a booster for a while.

"Let the blacksmith do the pounding,
That's the way he draws his pay,
You don't get a cent for hounding
Saint and sinner night and day.
Just for solid satisfaction
Drop a kind word in the slot.
And I'll warrant you'll get action
For your effort on the spot.

"Kindness every time beats kicking;
Mirth is better than a frown,
Do not waste your time in picking
Flaws with brothers who are down.
And if it isn't too distressing,
You just give a little boost
To the man the fates are pressing,
When the chicks come home to roost.

"Yes, this old world would be brighter,
If you'd kindle friendship's flame,
And thus make the trouble lighter,
For the man against the game.
Send your grouch on a vacation,
Give your grumbling tones the shake,
And with grim determination,
Throw your hammer in the lake."

Salt Lake City, Utah.

JOHN PHILLIPS MEAKIN.

THE TRAGEDY AND TRIUMPH OF YOUTH.

BY J. E. HICKMAN, A. M., PRESIDENT OF THE MURDOCK ACADEMY.

VII.—THE RICHES OF ADVERSITY VS. THE POVERTY OF OPULENCE.

“It is not birth, nor rank, nor state:
'Tis get-up-and-git that makes men great.”

The Emperor of Germany, realizing the bane of ease and plenty, had his sons schooled in the most severe study and physical endurance. He gave them training in the strenuous life. That is an antidote to the poisons to which fortune is heir. But humanity is eager to plunge into the lap of wealth and ease and dream of the state of Nirvana. Money, beyond the needs of life and the aiding of projects that bring new light or thought into the world, is a hindrance. It does not bring true happiness, but rather the reverse. A wealthy banker and mine owner some time ago confessed to me that wealth produced almost anything but happiness. He said that through it he had lost confidence in mankind. “No man ever approaches me,” he said, “but I feel, ‘What advantage does he wish to take of me now?’” A similar remark was once made by Jay Gould when confessing the sorrows of a wealthy man. Wealth in itself is a blessing, but poor, silly humanity, like moths seeing the brilliant flame, attempt to plunge into the glare. Man possessing wealth should use it as a directing force to up-lift humanity not to wrap himself in it and glut his lusts.

Almost every one desires to make money, which is a legitimate wish, if it is a means to a worthy end; but let money-

making be subordinate to character-building. The spirit of get-rich-quick is destructive of the nobler sentiments of life. It has ruined its thousands. With that sentiment predominant, succeed or fail, the moral standard has been lowered. Such a sentiment is a blight upon the soul. Norman had for his motto: "I will engage in business that I may serve God in it, and with the expectation of getting to give." The result was growth in graces and increase in spirituality. It is said of him, that he rose towards heaven like a lark of the morning.

Until men reach the high intellectual plane where they take more pleasure in doing good with the money they earn, than in money-making itself, business will be debased to a species of gambling. The speculations of Wall Street exemplify this thought. Scarcely ever has money softened the human heart, but it has turned man from his God and his fellowmen. It has dried up the fount of human kindness and strewn the earth with debauchery. Give me the storms of tempest and adversity. Give me the inspiration of want, the yearning for greater things. Then, as I ascend the crags of Sinai, I shall hear the voice of Jehovah declaring, "Blessed are they who hunger and thirst after righteousness and give drink unto the thirsty." Wholesome opposition met with in life's struggles stimulates man to his best.

No one should shrink from opposition if in that opposition his duty lies. The earth was filled with opposing forces to make man great. Every worthy task implies opposition. Friction is opposition, yet without it no structure could stand nor be erected. Opposition gives stability and inspires progress. Without the opposing forces of winter and the Arctic blizzards, the sterility of the earth, and the withering blasts, civilized men would degenerate into painted savages lounging in earth's tropical forests.

"Cursed is the ground for *thy* sake," was the blessing God vouchsafed to Adam and gave as a heritage to his offspring. Man has found true happiness in overcoming the obstacles that lie in his path. It is a mistake to think that God cursed the earth to punish or take vengeance on Adam. Toil develops both mind and body. It brings health, wealth and happiness. Toiling communities, I have always noticed are the happiest. Idleness brings discontent and degeneracy to both mind and body. Honest labor

—physical and mental—produces its own enjoyment; but the idler, the street-loafer and the tramp, if they have joy, must seek it outside of idleness. When man runs away from work, he runs away from progress. God could have put no surer curse upon man than to have left him in his fallen state in an Edenic world. The redeeming of a fallen world has flooded the earth with wisdom and intelligent joy. When Rome turned from honest toil and became a parasite, she lost her prowess and groaned with crime, while other peoples came in and trod upon ruins of that self-defeated nation. Young reader, turn from life's task and the world will write upon your brow, "Ichebod,"—your glory is departed.

There is no triumph except in overcoming. Heaven is victory; hell is failure—the failure to accomplish life's mission. Struggle, not the mere fact that you have succeeded, gives power and exquisite joy. Row up the stream of time, not float down. The drift wood goes down, the trout swims up. The drift not only goes down, but it becomes soggy and worthless. It is neither fit for fuel nor timber. Finally reaching its lowest level a wave flings it upon the shore. There it lies dead and unavailing. How many youths have turned driftwood and now lie dead to the world, dead to progress, dead to all that is holy. They would better be a scar upon the brow of time than a piece of driftwood upon the shores of eternity, for then nothing would ever be expected of them; but, on the other hand, they are the sad record of what they might have been. Strong language, but there is no language forceful enough to express the rebuke for the debasement of young man or womanhood.

Why this struggle with horny hands, sweated or thoughtful brow? Is it worth the candle? Aye, a thousand times! Hunt pleasure and it flees from you; turn to progress, and pleasure follows you. The getting brings new thought, gives power. The aim of life is power—power to know and to do. "Know the truth, and the truth will make you free." Have an aim in life, and work for it. Should the getting make you feel that you want to rest from further toil, then the getting is harmful. When the coveted task is accomplished, the true spirit of growth gives new inspiration for higher ideals. Thomas A. Edison once said:

"Anything I have begun is always on my mind, and I am not easy while away from it, until it is finished, and then I hate it. Yes," he added, "when it is all done, and is a success, I can't bear the sight of it. I haven't used a telephone for ten years, and I would go out of my way any day to miss an incandescent light." Mr. Edison has produced over a thousand inventions, and still his love and inspiration lie in the unfinished task.

I have a number of diplomas in my trunk, but I have not appreciated them enough to have them framed. Yet when the truths they represent were in the getting stage, they absorbed all other thoughts. The scripture administers a severe rebuke to him who is satisfied with what he has gained and bids his soul rest. "But God said unto him, Thou fool, this night thy soul shall be required of thee." How often you see a young man who is willing to overturn the earth to win a young lady of his choice; but once he succeeds, he settles down in stupid poverty, a slave to indifference, while he worse than beggars wife and children. Christ in one of his parables tells of a servant who rejected heaven because he had married a wife. Thus an ideal accomplished instead of becoming an inspiration, is a hindrance to him who is easily satisfied. A true wife should be a living inspiration; not an opiate that deadens progress. Young man, when you are doing your level best, you are none too good for a noble woman.

"There is no success," said a noted painter, "as valuable as the failure which leads to greater effort. There is no failure so complete as the success which paralyzes earnest work."

Remember that honest, earnest labor, hallowed by inspiration, has moved the world from darkness to light, swept ignorance back, and flooded the earth with intelligence. Remember, too, that the block of granite that is a stumbling block to the weak, becomes a stepping stone to the strong. Reverses in your life are not signs of failure, but prophecies of triumph. The strenuous hours of a nation have brought out all that was good in her people, and have stamped the names of her sons in imperishable fame.

Switzerland's struggle for liberty immortalized her name. During the dark night of the Revolution the names of Washington, Jefferson, Adams, and a galaxy of others were made famous, hence their names became household words in many lands. Had

it not been for our national crisis, their names like their influence would have been confined to their colonial homes. Again, there rises before us the name of Commodore Dewey. He, unknown to the world, his ships rotting in the harbor of Singapore, flashed into world-wide prominence in twenty-four hours by annihilating the Spanish fleet in Manila bay. It was like the sudden bursting of a comet upon our horizon with a noonday brilliancy.

As a final example of what reverses and the breaking of ideals will do, I cannot refrain from citing the indomitable courage and valor of the Latter-day Saints. They owe half their greatness to their cruel banishment. "They went to the heart of the great American desert," as one writer has said, "willingly because they had to." Working under the inspiration of adversity, a mighty human kaleidoscope has ever been turning its magic-like impossibilities to the admiration of thinking men. Then it was solitude and desolation; today it is civilization and culture. Then the desert; today a garden of Hesperides. Then the crow and the magpie filled the valleys with their dismal cries; today the lark and the thrush make them glad with their songs. The wolf's lonely howl and the savage's wild wail have been supplemented by the hymn of devotion. Then the desert was the altar; today it is the temple.

Philosophy tells us that man is subject to his environment. But in this case the environment has been subject to the people. The Redman was influenced by this wild and sterile country, hence he became a savage. But the modern pioneer permitted only the influence of the broad valleys, the intense and lofty inspiration of these majestic mountains to "electrotype themselves upon the medallions" of their brains. The granite hills gave stability to the character, and endurance to the people's thrift and education. During the long night of their banishment, they dreamed dreams that no mortal ever dreamed before, and their dreams became their prophets. They turned opposition, hatred, and mistrust of their enemies to further their cause, as the experienced mariner uses the opposing winds to reach the harbor for which he is bound.

Be strong, O warring soul! For very sooth,
Kings are but wraiths, republics fade like rain,

Peoples are reaped and garnered as the grain,
And only that persists which is the truth:
Be strong when all the days of life bear ruth
And fury and are hot with toil and strain:
Hold thy large faith and quell thy mighty pain:
Dream thy great dream that buoys thine age with youth.

Thou art an eagle mewed in a sea-stopped cave:
He poised in darkness, with victorious wings,
Keeps night between the granite and the sea,
Until the tide has drawn the warder-wave,
Then from the portal where the ripple sings,
He bursts into the boundless morning—free!—*Atlantic Monthly*.

Beaver, Utah.

THE DISPENSATION OF THE FULNESS OF TIMES.

(*For the Improvement Era.*)

Awake and arise, all ye slumbering nations!
The heavens fling open their portals again.
The last, and the greatest of all dispensations
Has burst like a dawn o'er the children of men.

The dream of the poet, the crown of the ages,
Of which all the far-seeing prophets have spoke—
That glorious day only dreamed by the sages
Is yours. Oh ye slumbering nations, awake!

Lo, Israel from his long slumber is waking.
The stars, and the moon, and the darkness are gone;
And on the high towers of our Zion is breaking
The gold of the promised millennial dawn.

Now lift up your voices in song and in story.
Now let the war flags of all nations be furled.
For truth, heaven-born in her beauty and glory,
Is marching triumphantly over the world.

THEODORE E. CURTIS.

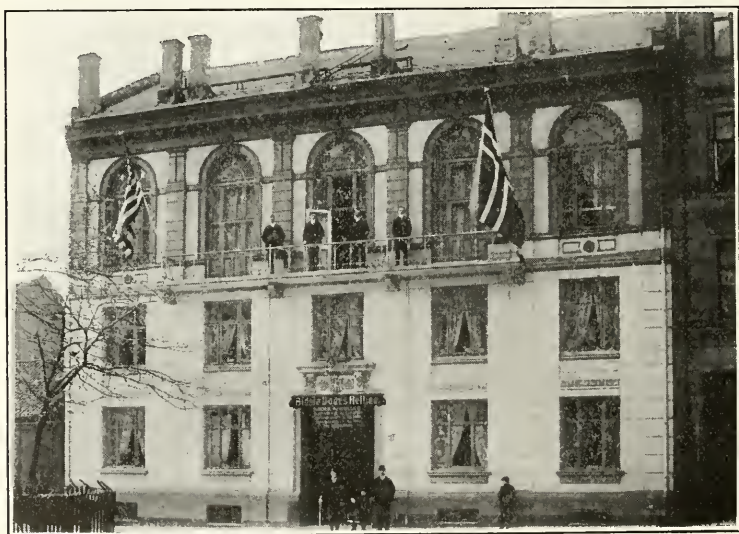
Salt Lake City, Utah.

THE CHRISTIANIA CONFERENCE HOUSE.

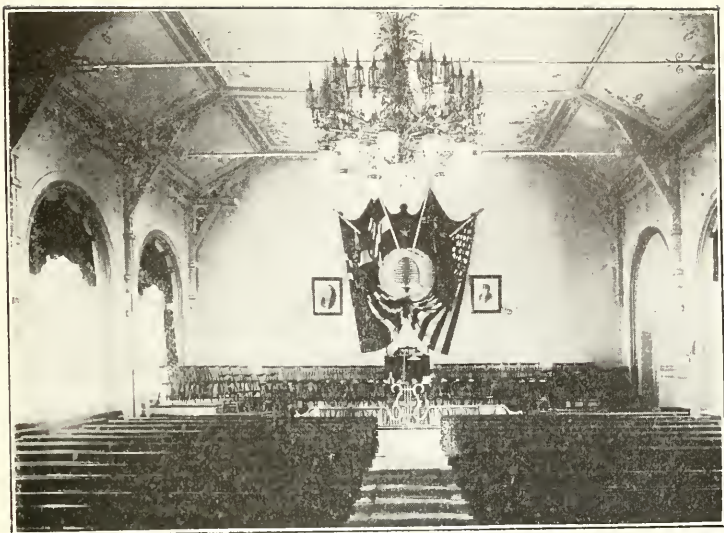
BY ELDER A. B. LARSEN, PRESIDENT OF THE CONFERENCE.

On the 23rd of July, 1871, a meeting and dwelling house which had been erected by the Saints of Christiania, Norway, was dedicated. This was the first house of worship owned by the Latter-day Saints in Norway. It was used for about thirty years, when it was condemned, being considered unsafe on account of the ground sinking. The venerable Christian D. Fjeldsted laid the plans and began the building, he being president of the Christiania conference at that time.

The accompanying picture shows the present building which was erected on the same spot, and dedicated July 24, 1903. The



Latter-day Saints Meetinghouse, Christiania, Norway.



Interior Latter-day Saints Meetinghouse, Christiania, Norway.

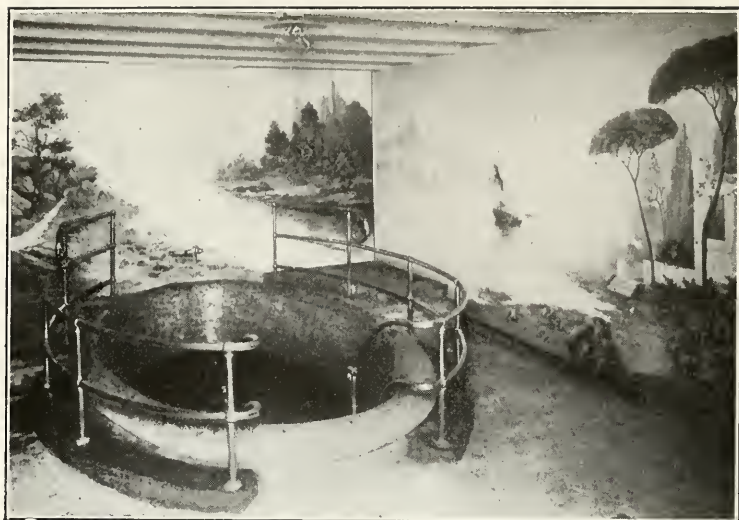
dedication prayer was offered by President Francis M. Lyman, who was then president of the European mission.

Our building has recently been re-painted, and now presents a very attractive appearance. It has a very good location, being in the most thickly populated part of the city. Besides the elders' home, which consists of an office and three rooms, there are five departments, which are rented by families, and two halls used for holding meetings.

Accompanying is a picture showing the interior of the large hall which has a seating capacity of six hundred. It is well proportioned and well finished, being nicely decorated with paintings. It is well lighted with electricity and presents a very inviting appearance. The newspapers of the city often make mention of the beautiful hall of the "Mormons." The small hall is used by the auxiliary organizations.

In the basement is found the baptismal font which is constructed of cement. The walls are very beautifully decorated with historical paintings.

Our branch is completely organized with all the auxiliary organizations with the exception of Primary and Religion Class. Our M. I. A. is doing an excellent work. Nearly all of our young people are enrolled and are taking great interest in their work.



Baptismal Font, Latter-day Saints Meetinghouse, Christiania Norway.

The Sunday School has been making very marked progress of late. The average attendance during the present year has been one hundred and seventy. The young as well as the old are very much interested and are taking an active part. We feel that a great work is being done among the young people.

Our Relief Society also is doing a grand work among the poor, and is of great assistance to the missionaries in spreading the truth. We appreciate its labors very much.

In mentioning our organizations, we must not overlook our choir which consists of about sixty members. The past two years it has been under the able leadership of Elder O. E. Johnsen. The choir is highly appreciated by both Saints and strangers, and is doing a very good work in furnishing singing for all of our entertainments and meetings. There are a great many people drawn to our meetings through the musical services. At first people often come merely to hear our singing, but many of them become interested, which results finally in their becoming members of the Church.

In behalf of the elders of the Christiania conference, I take the opportunity of thanking you very much for the ERA which is always welcome and highly appreciated. We find it very beneficial in assisting us in spreading the gospel.

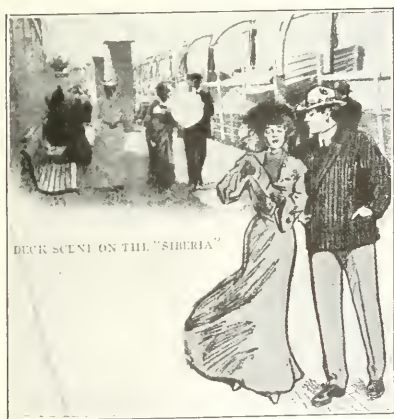
Christiania, Norway.

PEOPLE AND PLACES IN THE ORIENT.

BY FRANK J. HEWLETT, DIRECTOR OF THE UTAH STATE FAIR AND
PRESIDENT OF HEWLETT BROS. COMPANY.

II.— ON THE WAVE.

The Pacific Mail S. S. *Siberia* is 592 feet long, with a depth of 40 feet, beam 63 feet, tonnage 18,000, horse power 18,000, speed eighteen miles an hour. It takes 156 tons of coal every 24



DECK SCENE ON THE "SIBERIA"

Deck Scene on the *Siberia*.

hours to make the black smoke that belches through her two large funnels. The item of expense for fuel alone on a voyage from San Francisco to Hongkong, China, and return, is \$65,000. Her coaling stations are San Francisco, Honolulu, Yokohama, and Nagasaki, Japan. These figures are furnished me by A. E. Moncaster, chief engineer. Her commander is A. Zeeder, a genial, intelligent gentleman, who is fast winning the love and respect of his passengers. The officers are all Americans, the crew and servants, Chinese. The Chinese are engaged with an ironclad contract. Next they are weighed, their height taken, the color of their eyes, all birth marks are carefully examined and registered, and during the last two trips out from Hongkong, they have actually been branded with the company's mark, in India ink. This is to prevent others being substituted

for the return voyage. They live together in the steerage. The company allows them extra compensation so that they can buy their own kind of food and cook it to suit themselves. When not working they are playing fan-tan, smoking opium, and keeping up an incessant chatter. There is a clause in the contract which is strictly adhered to, and that is if any of them die on shipboard, they shall not be buried at sea, but embalmed and carried on to China.

Our table waiters are also from the "flowery kingdom," and it is rather amusing to watch them. They wear blue suits for breakfast and lunch; but at dinner, they dress in long, white — well I call them night-shirts. They also wear white gloves to match.

We order by number from our bill of fare, or menu card, and it is surprising how readily these Chinese waiters remember the numbers. My seat is near a group of tea-buyers, several of them on their fifteenth annual trip, and one, Otis A. Poole, holds the high record for those aboard, being on his twenty-sixth long sea journey. Of course, some of the others have not crossed quite so often. Some are booked for Formosa, where the Oolong teas grow. Others are going to Kobe, Shidozuoka, and Yokohama, Hankow, and Amoy, China. While a few will travel still further to Ceylon and India. All are going to one or the other of the great tea centers of the world.

We are living in a cosmopolitan, floating city. So many nationalities are represented, and so many veteran travelers are gathered together on one of these Pacific steamers, that the complacent young tourist, whose town and family viewed him as a Stanley, or Columbus, when he started to circle the globe, shrinks into nothingness beside the tea, silk, or opium merchant at his elbow who is making his twentieth or perhaps thirtieth round.



Portion of Dining Saloon.

Members of the consular service representing the big governments of the earth are returning to their fields of labor. Their tales of travel and work in the diplomatic field are very interesting and well worth listening to. A Manila or Java planter, a teak-wood, or pearl merchant from Siam, the swarthy Anglo-Indian from India, the serious Englishman in the Consular service, and last but not least the ever smiling, happy-go-lucky drummer with both eyes wide open awaiting an opportunity to scoop an order.

We are also honored with the presence of former Queen Liliuokalani of Hawaii, who has been in Washington since last November pressing her claim of \$250,000 against Uncle Sam, for lands and personal property taken from her at the time the Islands were annexed to the United States. She has been ably represented in



Playing Shuffleboard on Boat-deck.

Congress, and is now on her way home, where she will await results, which we hope will be satisfactory; for, up to the present time, it looks like a case of "might makes right." Her large state room is a perfect bower of beautiful flowers. She is accompanied by her maid and her secretary, J. D. Aimoka.

The first two days at sea is rather monotonous for some of the amateurs, and when you ask them, "How are you feeling?" that far-away smile means volumes to those who understand;—well, let us forget it as merely a tiny phantom of the past.

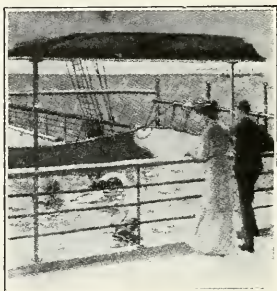
The second night out there was real excitement. An incident occurred that will be remembered for some time. Just after midnight the ship's whistle gave three tremendous blasts, the machinery ceased to whirl, and the boat was brought almost to a stand-still. Thoughts of a collision were foremost in the minds of the now bewildered passengers, as they tumbled out of their beds, and into the aisles. Would like to have taken a picture of some of them in their variegated costumes, but was scared like

the rest of the good people. One nervous old lady shrieked in my ear, "I know we are going to the bottom!" On the top deck the passengers clambered, and there we saw a beautiful sight. The bright stars above, the dark sea beneath, while a short distance away was another liner, her electric lights flashing from bow to stern, and numerous signals that we could not understand, were constantly shot skyward. It was the S. S. *Manchuria*, 27,000 tons, bound for San Francisco. A few minutes later a life boat was lowered and manned by six Chinese and an American officer. They were soon alongside of the *Siberia*, and two stowaways who had crept aboard at Honolulu were transferred to our ship, put in irons and taken below to be sent back to Honolulu.

The time wasted was forty minutes, besides the danger of launching the boat in the night. For information I asked one of the officers if that were not an expensive bit of work. His answer was, "As near as I can figure, the cost will be about \$210, stopping and starting the two boats, loss of time, etc."

"Would it not have been better to have put them to work and let them earn their passage?" He answered, "No; for the reason it would encourage others to stow themselves away, and it is a written law with our company that where it is possible to make the transfer, to do so, and turn them over to the proper authorities." The passengers went back to their beds to dream of stowaways, ship-wrecks, etc.

Next day sea-sickness had worn off with most of the passengers, and, becoming better acquainted, they were in for having a good time. A notice was tacked up on the bulletin board in the social hall, calling for a meeting in the dining room at 2:30. Two committees were appointed, one on finance, the other on amusements. Before leaving, a collection was taken up, which amounted to \$130, and this was formed into different sized purses, and used as prizes for which most of the passengers contested. It was a sort of Olympic game held in mid-ocean, in which ladies



Swimming Pool on S. S.
Siberia

and gentlemen joined. There was considerable rivalry among certain factions; for instance, Germans and English. Among the sports entered into by the ladies were the spoon-and-egg sprints, and the potato-race.

In the spoon-and-egg race, a hen's egg is laid on the deck at a certain spot and the girl contestants must run and scoop this up with a spoon, and carry it back to the goal, without letting it fall. The distance is about fifty yards. It requires skill to get the egg into the spoon, and a steady hand to carry it.

Next came the potato race. Twelve raw potatoes are laid upon the deck, the Irish apples being about three feet apart. There is a small box at the end of each row. In this game three girls can contest at one time. Each takes a row and attempts to gather her potatoes quicker than the others. The potatoes can only be picked up one at a time, and all must go into the box at the end of the row. The one who finishes first, putting her full dozen into the box, is the winner. The contest was between German, English, and American ladies. Sturdy England won the day, amid much cheering and clapping of hands.

Another sport in which both sexes contested was threading the needle. Two ladies stood at one end holding a needle in position to be threaded. Two boys start from the opposite end on a dead run, thread in hand to perform the expert feat of putting the thread through the eye of a needle in about two seconds, if he expects to be declared the winner; then running back to the coveted goal. Next time the movements were reversed, the ladies doing the running part. There were many exciting contests which created considerable amusement.

The next was a cracker-eating contest. Ten small boys stood on ten stools, and the way they stuffed crackers, covered with blackberry jam, was a caution: and if the contest had been of long duration the prospects looked bright for a cracker famine aboard.

As for games for the men, they were many and mostly ridiculous. The pillow fight was the most laughable, as well as the most interesting. In this contest two men balancing themselves astride a pole with a mattress beneath them, fought each other with pillows until one was knocked off the pole onto the mattress. There

were about thirty contestants for this prize. An American with Yankee cleverness won it.

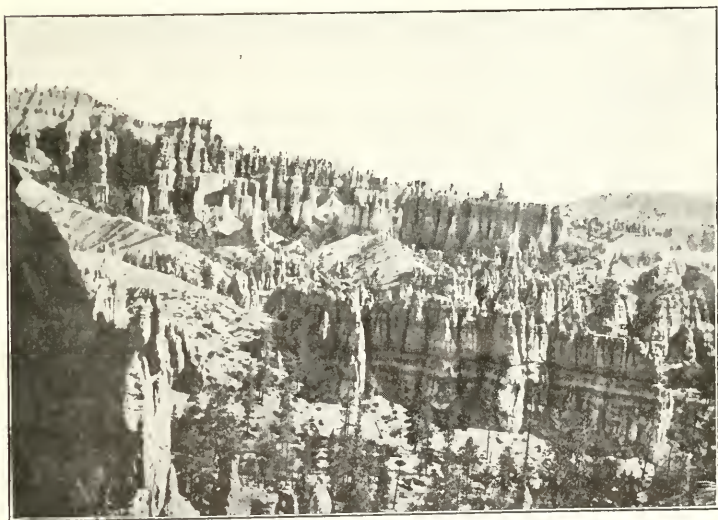
Next was the love chase, ring and shuffleboard contests, pitching quoits made of rope, punching the bag, and other games too numerous to mention. Of all the games provided none other seemed so well suited to provide a clean, exciting amusement as the hotly contested and old sea-game of shuffleboard. In this game wooden discs about six inches in diameter and one and one-half inches thick are used. There are four red and four white ones. They are pushed by means of a long stick, widened at the end, and the discs made to slide across the deck, the attempt being made to have them stop at advantageous positions in courts marked off on the deck with certain numbers; or attempts are made to knock your adversary's discs out of good positions which he may have attained. That which makes the game especially interesting is to figure correctly on the motion of the boat, which by inclining the deck, changes the course of the sliding discs.

With the exception of the second day the sea was comparatively smooth all the way to Honolulu. Some "globe trotters" may imagine the voyage monotonous, but I beg to differ. What is there more delightful after the sports are over, than to lounge in an easy chair on the top deck and watch nature in her different moods. You see the rolling, restless, deep and dark blue ocean, and the cloud-checked sky meeting it along the level horizon all around. The modifications which the setting sun makes as this brilliant orb peeps through the rifted clouds lighting up their fringes in gorgeous colors, and throwing a broad level highway of silver and golden shimmer upon the ocean in front of us, combine a picture of elegance and sublimity which only the most beautiful rainbow in all its grand array of colors can equal. Though simple the scene, yet because of its magnificence, one never becomes weary of watching, till finally the sun disappears like a ball of red fire into the blue sea. At daybreak, on the morning of April 2, with the aid of our field glasses, we beheld the faint outlines of land ahead. When the sun rose in unclouded splendor, Koko point stood out in bold relief, all its rugged outlines sharply defined against a tropical sky. We had a full and unobstructed view of the coast as it was slowly revealed like an un-

folding panorama. Diamond Head loomed up in its majestic greatness, and the cocoanut trees, dimmed by the distance, the flashing surf breaking upon the reef, the remote valleys with their veils of verdure, Punch Bowl, seeming so low because of its great girth, all combined to make an enchanting first impression, that we enjoy but once, and afterwards we may reflect while we remember it as a beautiful dream:

"Islands fair,
Which lie like jewels on the Pacific deep,
Fed by the Summer's suns and azure air."

Honolulu, H. I.



WONDERS OF SOUTHERN UTAH.

Scene near the District of Henrieville, in the northwest corner of sec. 7 Township 37 South, and Range 3 West, looking northwest from the center of sec. 7.

EDITOR'S TABLE.

WHAT THE PURPOSE?

In order that a young man may make up his mind what course in life to take he must pay some thought on where he is going in the long run; what shall be the condition he would like to enjoy through life, and particularly the end towards which he would like to work. Otherwise it will be hard for him to steer his actions from day to day towards the goal of his ambition.

Van Dyke, writing on this subject, in *Counsels by the Way*, to which my attention has been called, says that there are really only four practical ends for which men and women can work in this world, and he names them as Pleasure, Wealth, Fame and Usefulness. Whether or not these are all, we need not discuss, but granting his statement is correct, I am inclined to conclude with him that of these Usefulness will serve man the best and bring the greatest happiness.

But Pleasure, or the immediate gratification of our physical senses, appetites and inclinations, is made the main end of life by many people. There is no end or purpose to their lives outside of pleasure-seeking, and this terminates in itself; it accomplishes nothing in the long run, there is no purpose or object in it—"it leads nowhere and leaves nothing behind it," as is truly said by the author referred to.

He says further, "A pleasure-seeking life is a living death, because its object perishes even while it is attained, and at the end nothing is left of it but dust and corruption."

Charles Wagner, author of *Courage*, says: "Woe to him who is possessed by the ideal of an effeminate and enervating existence which is to consist only in strange sights, disturbing sensa-

tions and excitement. Moral gangrene has set in, and will devour slowly, undermining all the living forces that are in him."

Robert Burns wrote:

But pleasures are like poppies spread,
You seize the flower the bloom is shed:

Seneca, the old Stoic philosopher, is quoted as saying: "Those who have permitted pleasure to lead the van * * * lose virtue altogether; and yet they do not possess pleasure, but are possessed by it, and are either tortured by its absence or choked by its excesses."

Referring to the Bible to obtain the religious view of the question, we find that St. Paul, on several occasions spoke of the unsatisfactory condition of the pleasure-seekers, "whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthly things." Again he declares, "Ye have lived in pleasure on the earth, and have been wanton, * * * go to now, weep and howl for your miseries that shall come upon you." And again as to women, "She that liveth in pleasure is dead while she liveth."

Calmly viewing these sayings, and hundreds of others of a similar nature to be found in other good books, and hearing also the experiences and warnings of many more wise men who live in our time and settlements, who are exemplary shepherds of the people in our many Church organizations, and who are constantly giving warning against excessive pleasure-seeking, the thoughtful young man must confess that Pleasure is not the goal that he would seek,—that the man would seek who desires to make the best out of life.

The wise man is, therefore, going to steer his course away from the living death of pleasure-seeking. He is not going into bondage or debt to buy automobiles and other costly equipages to keep pace with the rush of fashionable pleasure-seeking, in this respect. He is not going to borrow money to satisfy the popular craze for traveling in Europe or in our own country with no purpose in view but pleasure. He is not going to grow nervous and gray in a struggle for means that his wife and daughter, for mere pleasure, may spend the summer at costly, fashionable resorts, or in distant lands. It is true that there are many in our community who do

not appear to be wise, and who are doing just these and other foolish acts for so-called pleasure.

It has been said by good authority that no other city in the United States in proportion to population spends so much in amusements as Salt Lake City. The time and money wasted in the kind of pleasure-seeking which "leads nowhere and leaves nothing behind it" is appalling, and the number of people who are "choked by its excesses," and who "live in pleasure, and yet are dead while they live," must fill the sober citizen with consternation.

Go into these streets after the close of business and remain until one o'clock in the morning, and behold the thousands of people hurrying to and fro in the wild rush for the resorts and theatres. See both the well-to-do and the poor, both those who can afford it and those who cannot! Whole families who cannot meet their legitimate obligations for a living, but must run into debt for the necessities of life, are known to go week after week to this or that theatre, or to this or that resort; to spend their means in the mad rush for nowhere, and in the thrilling excitement of some new pleasure device, having neither peace nor purpose. The restlessness of it all is something to be wondered at, and the people to be pitied.

The result of this hunt for pleasure and excitement and for keeping pace with what only the very wealthy can but ought not to do, is that many are forced to undertake all kinds of illegitimate schemes to obtain money to gratify the tendency. Hence the growth of financial immorality. Many underhanded methods are adopted to obtain means, and even cheating and lying and deceiving friends and neighbors are frequently resorted to in order that money may be obtained to gratify this inordinate desire for pleasure. The story is told of one good lady who got flour at her grocer's on credit, and sold it for cash at a bargain to get money to go pleasure-seeking. Thus the morals are corrupted. This applies to rich and poor alike.

You men who are sensible fathers, is this course worth while?

You young men who have a goal in sight, is this the course to take to fit your purpose and to get the best results out of life?

Without discussing wealth and fame, shall we not call a halt in

this pleasure craze, and go about the legitimate business of true Latter-day Saints, which is to desire and strive to be of some use in the world? Shall we not instead do something to increase the genuine joy and welfare and virtue of mankind as well as our own by helping to bear the burdens under which the toilers are groaning, by rendering loving, devoted and unselfish service to our fellow men?

JOSEPH F. SMITH.

MESSAGES FROM THE MISSIONS.

The headquarters of the Japanese mission has been moved to No. 81 Yakuojimae Machi, Ushigome Ku, Tokyo. The move was made on May day, and the weather was delightful. The ERA is promised some good pictures of the new offices, together with a brief statement of the condition of the mission, in the near future.

The officers and teachers of the Nineteenth ward Sunday school recently passed resolutions of esteem for Elder Daniel J. Lang, the faithful superintendent of the school, for whom they held a farewell reunion prior to his departure on a mission. He was given a hearty vote of thanks and presented with a signet ring and a copy of the resolutions of esteem. The best wishes of the officers and school were expressed in his behalf that he may have success while on his second mission to preach the gospel to the republics of Switzerland and France.

Elder William A. Morton, who has held the position of associate editor of the *Millennial Star* since August 30, 1906, sailed for Utah on the 27th of May, 1909, and arrived in Salt Lake City in due time. Elder Morton has labored efficiently and devotedly as preacher and writer, and has accomplished a great work in the mission field where he has been laboring, especially in the Sabbath schools. President Penrose, of the European Mission, gives him special commendation as a valiant defender of the great cause of the Latter-day Kingdom, and as an exponent and defender of the faith. We welcome him home, and wish him a prosperous and useful career in Zion.

The work of the elders who have been laboring in Vancouver, B. C., as reported to the ERA by Elder James H. Page, may be judged by the words of the most prominent (but prejudiced) newspaper of the city, *The Vancouver Province*. The words are, "How many missionaries have they [the 'Mormons'] in this city? How many dozen, rather? Is there a house at which their pamphlets have not been left?" "As president of the conference," says Elder Page, "I am sorry that the number of elders intimated in the paper is incorrect, but the fact is that our pamphlets have been left at every house that would accept them, and

many books, and some of the people are accepting the gospel." A photo of the elders laboring in British Columbia and Bellingham, Wash., is here given:



Elders of Vancouver, B. C.

Back row: James H. Page, E. J. Eliason, Lawrence C. White. Middle row: William Brady, Geo. R. Karen. Front: Wilford E. Parry.

One of the important items in the annual reports of General Secretary Alpha J. Higgs of the Y. M. M. I. A., is a statement of twenty-six Mutual Improvement Associations outside of the organized stakes of the Church. These consisted of California 2, Eastern States 5, Independence 4, Leuwarden, Holland 1, Sweden 6, Samoa 2, Southern States 4, Turkey 2. The report from Hawaii did not arrive. In the mission reports received there are 536 permanent members enrolled, 415 active members, with 206 belonging to the Church between 14 and 45 who are not enrolled. The average attendance including visitors is 457. The total number of meetings held was 620, with 299 manual lessons completed; 4,430 home preparations are reported, and two libraries of 150 bound volumes. The South African Mission reports no Mutual Improvement Associations yet organized.

Elder B. F. Cummings, who for two and a half years has edited the splendid U. S. mission magazine, *Liahona the Elder's Journal*, Independence, Mo., has been released to return home, and his farewell is found in the issue of June 19, which closes the sixth volume.

PRIESTHOOD QUORUMS' TABLE.

Make the Lessons as Practical as Possible.—Quite a number of bishops report that the second part in the Priesthood Quorum lessons, as outlined in the study for this year, has not been of great value to the Priesthood quorums because the first, or theoretical part, has occupied nearly all the recitation time; hence, only little has been done to practice what has been learned. The object in view in having two parts to the lesson was to impress the importance of putting into practice the principles of the gospel and performing the duties that pertain to the Priesthood—as well as learning what these principles and duties are. If any part of the lesson ought to be passed over with little consideration, it would seem to us to be the theoretical part, if the first part can so be called,—not the second, or practical part. There is no mistaking the fact that theory, doctrine and principles are of only small value, unless they are made to direct the life and actions and daily conduct of the person who studies them. If as a people we lack either, it is in the practice, rather than in the knowledge of theory of doctrines and duties of our religion. Religion is of little value to a person, familiar though he is with its principles and duties, if he does not interweave into the daily actions of his life its theories. Religion is doing, not altogether knowing, and it should be remembered that we learn to do by doing, so that if we desire to put our knowledge into practice, the best thing to do is to practice our religion. The second part of the lesson, then, instead of being slighted or eliminated, should receive special and particular attention; and in every quorum some individual practical work should be performed. We repeat that this is even more important than that the members of the quorums should be familiar with the theory, while they do no actual work. It would seem wise, then, not to do away with the practical part, but rather to proceed with greater interest and energy into the ways by which practical work may be performed among the people as well as in the daily life of the individual—ways sought to be made plain by the second part in the lessons of the Course.

“What Constitutes Good ‘Mormons?’ ”—This question is answered fully in the Book of Mormon, and the answer emphasizes the importance of practical religion. When Alma the first had converted a number of the people of King Noah, to whom the martyr Prophet Abinadi had taught the gospel, and these people were ready to be baptized into the Church, Alma gave a splendid answer to the question above propounded; and this is the substance of what he considered constituted good “Mormons” in those days:

First, They were to have a desire to be willing to bear one another's burdens that they might be light.

Second, They were to possess a desire to be willing to mourn with those who mourn.

Third, To comfort those who stand in need of comfort.

Fourth, To stand as witnesses for God, at all times, and in all things, and in all places even until death.

Fifth, They were to observe the Sabbath day to keep it holy.

Sixth, To thank God every day of their lives; have no contention, possess one faith, one baptism, and have their hearts knit together in unity and love.

Seventh, Labor with their own hands for their support, particularly those holding the priesthood, that they might wax strong in the spirit, and teach with power and authority.

Eight, Meet weekly, and also as often as possible, to teach each other and worship the Lord.

Ninth, Impart of their substance of their own free will, everyone according to that which he has, to the priests in need, and to every needy, naked soul.

Tenth, Walk uprightly before God, imparting to one another, both temporally and spiritually, according to their needs and wants.

Observe how practical and helpful and untheoretical every one of these requirements are, and what constant labor is required to observe them. If these requirements were characteristic of the early Saints upon this continent, it is reasonable to suppose that similar qualifications shall be possessed by the Latter-day Saints, in order that, like the early Saints, they "may be redeemed of God and be numbered with those of the first resurrection that they may have eternal life." It will be a refreshing exercise for the members of the Priesthood quorums to read once more the story of the organization of the Church of Christ by Alma, as found in Mosiah, chapters 17 and 18, particularly observing how "Mormonism" means practical work, and every-day helpfulness.

Occasional Opportunity for Testimony Bearing and Fellowship.—

While in the main it is desirable that there should be close adherence to the lessons prescribed in the Seventy's class meetings, yet we are of opinion that occasionally there should be given opportunity for testimony bearing, for the expression of fellowship one for another among quorum members, for admonitions to faithful performance of duty, reminding the members of their moral obligations as Church members and men holding the holy priesthood. Whenever, at our regular meetings, the lesson is completed and thirty or forty minutes remain before the time of dismissal, the president could easily direct that the remainder of the time be given for these miscellaneous purposes, and the members should be encouraged to avail themselves of these opportunities. And this can be done without halting the progress of the quorum through the lessons prescribed. It should be understood that no text book can supplant the living teacher; and no prescribed course of study should be thought to hinder the opportunity for spiritual exercises in our meetings. We desire that our presidents, while following in the main the lines that are drawn should exercise their ingenuity, and that they impress their individuality upon the work outlined. It only requires a little tact on the part of our presiding officers to manage our course of study in a way to make for the moral and spiritual development, as well as for the intellectual training of our members in the gospel of Christ. Presidents, class leaders, take thought; work out schemes of treatment of the works supplied, and intelligently manage the affairs of the quorum. Make your presidency mean something. Do not become stereotyped in your work. We rely upon you to interpret the spirit of the Seventy's work in your respective quorums. Will you disappoint us in these matters? We hope not, and we believe you will not disappoint us.

MUTUAL WORK.

M. I. A. ANNUAL CONVENTIONS.

At the recent M. I. A. conference in Salt Lake City, the following appointments for the annual conventions throughout the stakes of Zion were read. In case any of the dates are unsatisfactory, our stake superintendents are requested to consult with the officers of the Young Ladies Associations and with the Presidency of the Stake and make other dates which will be acceptable to all concerned, and then notify the General Boards of any change:

Box Elder,—August 22.

Beaver, Emery, Malad, San Luis, Hyrum, Pocatello, Fremont,—August 29.

Bear River, Taylor, Cassia, Teton, Liberty, Jordan, Weber, Parowan, North Davis, San Juan, Sevier, Yellowstone, Rigby,—September 5.

Alberta, Ensign, Star Valley, South Sanpete, Wasatch, Cache, Wayne, Uintah, Granite, South Davis, Tooele, Bannock,—September 12.

St. George,—September 13.

Big Horn, Oneida, Blackfoot, Summit, Millard, Pioneer, Salt Lake, Panguitch, Juab, Ogden, North Weber, Nebo,—September 19.

North Sanpete, Woodruff, Union, Benson, Bingham, Morgan, Utah, Kanab, Alpine, Bear Lake,—September 26.

Dates for holding the conventions of the Arizona and Mexico Stakes will be given hereafter.

Y. M. M. I. A. STATISTICAL REPORT.

The annual statistical report of the Young Men's Mutual Improvement Associations for the year ending May 31, 1909, shows that there are 629 associations, an increase of one over 1908. Four hundred thirty-five associations are graded, an increase of 34. There are 32,225 permanent members enrolled, which is a decrease of 392, but the active members enrolled number 23,391 as against 22,217 for last year, an increase of 1,174. It appears that there are 12,752 boys and men between the ages of fourteen and forty-five not enrolled, which is a decrease of

2,429. There are 1,210 members away from home attending school; 1,097 enrolled members on foreign missions. The average attendance for 1909 was 13,367; 24,114 meetings were held throughout the season; 13,840 manual lessons were completed. There were 38,198 home preparations reported, which is a decrease of 2,856. There was also a decrease in the visits of the stake and general M. I. A. officers by 271; a decrease in the missionary visits of ward officers, of 171. In the 200 libraries reported there were 11,691 bound volumes. A notable feature this year was a complete report, with the exception of Bingham Stake, from the 61 stakes of Zion.

M. I. A. ANNUAL CONFERENCE.

The first meeting was held in Barratt Hall on Saturday Morning, June 5, at 10 o'clock. There was a splendid representative gathering of officers, every stake in the Church except five being represented—Alberta, Ensign, Salt Lake, Snowflake, and Teton.

President Joseph F. Smith presided. The congregation sang, "Come All Ye Sons of Zion," and prayer was offered by Elder Benjamin Goddard, after which the congregation sang, "We Thank Thee, O God, for a Prophet."

The senior manual was considered by Dr. George H. Brimhall who gave a lesson, taking for his class the audience, himself being the teacher.

The junior manual on Church History in Biography was considered by Elder Douglas M. Todd in the absence of Edward H. Anderson who was confined to his home with typhoid fever.

THE READING COURSE.

The third exercise was given by Elder Joseph W. McMurrin who gave a review of the books and spoke generally upon the good and bad effects of reading. It appears from the reports that in 1907, with a permanent membership of 30,650, active membership, 16,811, 750 read one or more of the books of the Reading Course, which was 2.04 per cent of the permanent enrollment, and 4.05 per cent of the active enrollment. In 1908, these figures stood 33,617; 22,217; 1,635; or 4.09 per cent and 7.4 per cent; while in 1909, the permanent membership is 32,225; active membership, 23,391; number who read one or more of the books, 1,332, or 4.1 per cent of the permanent and 5.7 per cent of the active, membership.

Following are the titles of the Reading Course for 1909:

For the Senior Classes:—*Ancient America*—Baldwin; *Courage*—Wagner; *The Crisis*—Churchill; *Our Inland Sea*—Lambourne.

For the Juniors:—*Life of Lincoln*—Hapgood; *John Stevens' Courtship*—Susa Young Gates; *The Castle Builder*—Nephi Anderson.

These books should be purchased through the ERA office. Elder D. M. Todd will later explain in the ERA, the character of the books, so that the different classes of readers may choose the books most suitable for them.

Elder McMurrin's talk will appear in full later.

A general discussion followed each exercise, and a number of questions were asked concerning different departments of Mutual Work.

After roll call, which showed 234 visiting officers present, the congregation sang, "Come, Come Ye Saints," and the benediction was pronounced by Elder Francis M. Lyman.

At 2 o'clock the officers again met at the same place and after singing, "High on the Mountain Top," prayer was offered by Elder A. W. Ivins. The congregation sang, "O Say What Is Truth."

ADDRESS OF THE GENERAL SUPERINTENDENCY.

President Joseph F. Smith again presided, and asked Elder B. S. Hinckley to read an address from the General Superintendency calling attention to the place and privilege which the Y. M. M. I. A. should hold and enjoy among the Latter-day Saints, in order to promote harmony, union of purpose, and the best interests of all concerned; also defining the field for the Y. M. M. I. A., now that the Priesthood Quorums have taken up the study of formal theology. This important document to our officers will appear in full in a future issue of the ERA.

After the reading comments were made, and, on motion of Dr. Geo. H. Brimhall, the address was unanimously adopted.

THE ERA AND THE FUND.

Elder Alpha J. Higgs, in the absence of Elder Heber J. Grant who was at home very ill, spoke upon the ERA, giving the percent of subscription in each Stake. It appears that a number of the stakes did not do as well for volume twelve as for volume eleven, and the aggregate circulation was lower than last year; whereas, other stakes did much better, as for example, Maricopa obtained 9.64 per cent of the Church population as subscribers for the ERA; Union, 8.10; Bear River, 7.75; Box Elder, 7.58; Cassia, 6.72; San Juan, 6.26; San Luis, 6.07; Cache, 5.33; Juarez, 5.54. These stakes should be commended for their energy; and what they have done can easily be done in each stake, if the work is pushed at the proper time. He also called attention to the necessity of superintendents and ward presidents taking the matter of subscriptions up early this fall, and getting all the present subscribers to renew and adding a number of others. The officers of the associations, now that the ERA is also the organ of the Priesthood, will receive great aid from the authorities of the Church and the Priesthood Quorums, and should on this account increase the circulation for volume thirteen beyond anything heretofore experienced in the successful history of the IMPROVEMENT ERA.

As to the fund, he called attention to the fact that there was a decrease of \$387 64 as compared with 1908. A new feature was a calculation of the number of cents paid by each active member enrolled in the various stakes of Zion. The highest per cent paid by any stake was paid by San Juan and Fremont stakes, where the stake paid an amount equal to thirty-three cents and twenty-seven cents respectively for each active member. Summit paid 24 cents; St. Johns, 20 cents; South Davis, 18 cents; Bear River, 18 cents; Jordan, 18 cents; Mari-

copa, 16 cents; Star Valley, 16 cents; but a number of the stakes contributed per capita of active members as low as one cent, while six stakes contributed nothing.

"Systematic and Persistent Work," was the subject of an excellent talk by Elder B. S. Hinckley. This will be printed in full in a future number of the ERA. General discussion followed. A number of the members of the Board spoke on politeness and morality, and other ethical topics suggested by the splendid effort of Brother Hinckley.

President Francis M. Lyman inquired how many of the brethren present had been on missions, and upon arising it was ascertained that more than one-half of those present had been on missions outside of Utah.

GENERAL OFFICERS.

The General Superintendency and members of the General Board were presented to the conference and unanimously sustained as follows:

Joseph F. Smith, General Superintendent; Heber J. Grant and B. H. Roberts, Assistants.

Aids: Elders Francis M. Lyman, John Henry Smith, J. Golden Kimball, Junius F. Wells, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris. Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Bryant S. Hinckley, Moses W. Taylor, B. F. Grant, Henry S. Tanner, Hyrum M. Smith, Joseph F. Smith, Jr., O. C. Beebe, Lewis T. Cannon, Benjamin Goddard, George Albert Smith, Thomas A. Clawson, Louis A. Kelsch, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe, James H. Anderson, A. W. Ivins, and Alpha J. Higgs, General Secretary.

Elder Evan Stephens for many years music director of the Y. M. M. I. A., and Elder Horace S. Ensign, Assistant Director, were honorably released from these positions on account of both being very much occupied in other labors.

The congregation sang, "Lord Dismiss us with Thy Blessing," and benediction was pronounced by Elder James H. Anderson.

On Saturday evening at 7:30 o'clock, in the Assembly Hall, a conjoint meeting of the M. I. A. was held. President Francis M. Lyman presided. The congregation sang, "High on the Mountain Top." Prayer was offered by Elder Joseph F. Smith, Jr., and the congregation sang, "Earth with Her Ten Thousand Flowers." Elder George Q. Morris spoke on the necessity of co-operation between the young men and the young ladies in their conferences, conventions, travels, entertainments, and planning of lessons. This was followed by a general discussion.

The Farmers Ward Ladies Chorus sang, "Christ Is Risen," and President Lottie P. Baxter, of Liberty Stake, spoke on "Preliminary Programs."

Dr. George H. Brimhall followed on the subject, "Order, How to Secure It." This speech will be printed in full in a future number of the ERA. The congregation sang, "Come, Come, Ye Saints," and benediction was pronounced by Sister Julia M. Brixen.

On Sunday morning, June 6, at 10 o'clock, in the large Tabernacle, a conjoint testimony meeting was held, President Joseph F. Smith presiding. The congregation sang, "Redeemer of Israel," and prayer was offered by Elder J. Golden Kimball, after which the congregation again sang, "O Say What Is Truth?" President Smith offered general instructions in regard to testimonies and testimony meetings, expressing his delight at meeting with the large congregation of workers, associates and sympathizers with the great cause of Mutual Improvement, and bearing a strong testimony to the truth of the gospel and the mission of the Prophet Joseph. Quite a number of men and women bore their testimonies after which the congregation sang, "Praise to the Man Who Communed with Jehovah;" also, "We Thank Thee, O God, for a Prophet," and benediction was pronounced by Sister Mary Connelly.

At 2 o'clock p. m. the conjoint conference again assembled in the Tabernacle, and the Tabernacle choir sang, "Sweet is the Work, My God, My King." Prayer by Elder Joseph W. McMurrin. The choir and congregation sang, "O Ye Mountains High." Elder George F. Richards spoke on Primary Associations announcing that the First Presidency had appointed Elders Hyrum M. Smith and George F. Richards to have general supervision under the First Presidency of the Church over the Primaries, and to aid the General Board and Primary workers.

The Tabernacle Choir sang the anthem, "Hosannah," following which Elder Junius F. Wells spoke on "Chaperonage," followed by Sister Ruth May Fox on the same subject. The Tabernacle choir sang "Hallelujah," and the benediction was pronounced by Sister May B. Anderson.

At 7:30 o'clock p. m. the Tabernacle again contained a large congregation, at the third conjoint meeting, President Joseph F. Smith presiding. The Tabernacle choir and congregation sang, "Our God, We Raise to Thee," and prayer was offered by Elder Rulon S. Wells. A. C. Crawford sang a solo.

Sister Vilate Peart spoke for the Primary Associations, and the Tabernacle choir sang, "O Gladsome Light." President Francis M. Lyman spoke on amusements and recreation, and his remarks will be printed in full in the ERA hereafter.

Sister Hazel Graves of South Sanpete sang a soprano solo, "The Dawn of Hope," followed by remarks by Sister Alice K. Smith. The Tabernacle choir sang the anthem, "I Waited for the Lord," and benediction was pronounced by President John R. Winder. The conference adjourned for one year.

In many respects the conference was a very important one, especially the address prepared by the General Superintendency which points out conditions that make a new movement in the Improvement Associations advisable, and which recommends that the authorities of the stakes, wards, and missions of the Church, lend their support to the Mutual Improvement Associations in their endeavors to carry out their enlarged program and new line of activity.

The entertainment given by the General Boards to the Stake officers, at the Granite Stake House, was an enjoyable and successful affair.

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

The Philippine Assembly.—On the 20th of May, the Philippine Assembly adjourned, and just before adjourning Speaker Osmena offered resolutions instructing the Philippine delegates at Washington to work for the granting of immediate independence to the islands. This resolution was adopted without dissent, all the Nationalists voting for it, while the minority party, or Progressives, were permitted by their own request to refrain from voting.

What Utah Stands For.—Superintendent of Schools A. C. Nelson, in speaking about Utah recently at Heber, Wasatch county, at a school commencement, related an incident of a man in Oklahoma who asked this question: "What does Utah stand for?" Mr. Nelson quickly replied: "This is what Utah—U-T-A-H—stands for:—U for union and unity; T for truth and tenacity and tolerance; A for ambition and ability; and H for honor and happiness."

President Lund Leaves for Europe.—President Anthon H. Lund, wife and daughter, left for Europe to visit most of the European capitals and a number of Church conferences, also President Lund's birthplace in Aalborg, Denmark. They sailed from New York on June 19. President Lund while in Europe will visit the conferences in Denmark, also those in Norway and Sweden and he expects to return home through Germany and France. We wish him a pleasant voyage.

Affairs in Turkey.—On May 20, the new Sultan of Turkey expressed deep regret for the massacres in Asiatic Turkey, in his first speech from the throne to the Chamber of Deputies. He declared these atrocities had been stopped and measures taken to punish those who were responsible, and that with God's help such events would not again occur in any part of the empire. Efforts have been taken under the patronage of the Sultan to relieve the sufferers at Adana and elsewhere.

Judge Henderson Dead.—Judge Henry P. Henderson died on the 3rd of June, 1909, in Salt Lake City. He was born at Otisco, New York, September, 22, 1843. He graduated from the Lansing, Michigan, Agricultural College, at the age of nineteen, and came to Utah in 1886, having been appointed one of the judges of the supreme court of the territory during those troublous days in Utah, by President Cleveland. He lived fifteen years in Ogden, and later

came to Salt Lake City where he has practiced law. He was elected a member of the Board of Education in 1898, and has continued a member, with the exception of two years, until the time of his death. He was a highly respected citizen, esteemed for his intellectual abilities, integrity and force of character.

South African Union.—Another important step has just been consummated in the movement for a closer union of the four South African States—Cape Colony, Orange River State, Natal and the Transvaal. On May 3, the second Constitutional Convention met at Bloemfontein, and on the 14th of the month the revised constitution was signed by the delegates. The constitution as now revised went back to the four Parliaments for approval. It was passed about the middle of June by them, and a delegation headed by General Botha, who was formerly England's stoutest foe in the Boer War, will go with it to London to receive the approval of Parliament. A commendable thing about the movement is the way in which the Boers, the British, Africans and the Rand magnates have joined hands in the effort to found a new nation on a basis liberal enough for them all to live together in peace and prosperity.

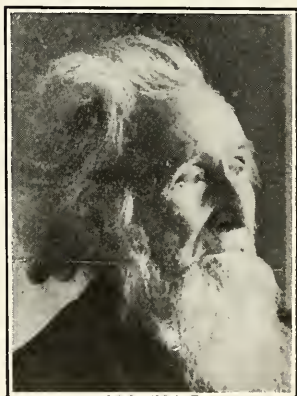
Salt-Wash Arch.—This arch is one of the wonders of wonderful southeastern Utah, and is located at what is known as Salt Wash, about twenty miles north of Moab, Utah, and fifteen miles from Thompson's Springs Station on the Denver & Rio Grande Railway. It stands upon a high mesa about five miles northeast from the Court House station, on the mail line between Thompson's and Moab. The best way to reach it is from Thompson's. There is a good road from that station to Wolf's Ranch, which is near the arch. Mr. William Howard, U. S. Commissioner at Huntington, Utah, has favored the ERA with a picture from which the cut is taken. He has not himself seen the arch, but from what others have told him describes it as "a wonder to look at." The height of the arch is not known, but a look at the picture will convince any one that it is a very imposing sight and one of the many wonders in formation that occur in the deserts of Utah in that region. To the right of the arch are deep rocky canyons. The summits of the hills surrounding are smooth without any rock ledges near, showing that it must have taken ages to wear away the surroundings and leave the arch as it now is.



The Salt Wash Arch, a wonderful Phenomenon in Southern Utah.

The Situation in Cuba.—The condition of the little Island Republic since the withdrawal of the United States troops last fall has become a source of much disquietude on the part of the officials of the United States government. There can be no mistake about the fact that the island has fallen into shocking conditions under the new government now controlling affairs. A dispatch says that some small effort has been made to supply funds, the Cuban government being in debt some thirty million or more, but the endeavors of the government so far have consisted in the restoration of the lottery and of cock fighting. It is also stated that there is a bill pending in Congress to revive bull fighting. Twice has the United States interfered to save this republic, yet notwithstanding the estimable advantage of close association with numerous leading American citizens and a knowledge of American methods through her representatives here, quick advantage has been taken of re-establishing objectionable institutions to which the natives have long been accustomed and of which this government deprived them. In reply to a request of the presiding Cuban administration at Washington, it has been decided to place three United States army officers on duty in Cuba to undertake the work of creating a well disciplined Cuban army. There are many people in Cuba today who would prefer to see the guardian hand of the United States extended over Cuba for all time; and it is about safe to say that this will doubtless be done in one form or another, either by annexation or by the establishment of a protectorate, the latter appearing to be the most logical and perhaps the easiest to consummate.

Veteran's Birthday.—Elder K. N. Winnie, of Nome, Alaska, reports that on February 4, Elder E. G. Cannon, a veteran of the Mexican War, and the oldest mining man in that part of Alaska, celebrated his eighty-fifth birthday anniversary with some eighteen of his many friends, at his home which is the meeting place of the Latter-day Saints. A splendid program of readings, recitations and speeches was given, and a dinner prepared by Sister Grace E. Riggs was partaken of to the enjoyment of all. The decorations in the home consisted of colors and mottoes. Dr. Cannon responded with a speech in which he gave the secret of his long and happy life—obedience to the gospel. Elder K. N. Winnie read a poem dedicated to Elder Cannon, and all together the celebration was very enjoyable.

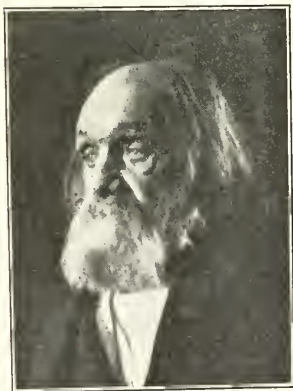


Dr. E. G. Cannon.

Carnegie Libraries—There were altogether, up to Dec. 31, 1908, in all the world 1,547 Carnegie library buildings. Out of this number 959 are in the

United States, 325 in England and Wales, 42 in Ireland, 105 in Scotland, 86 in Canada and 14 in New Zealand. Mr. Carnegie has given for the buildings, including nearly four millions for College libraries, \$51,596,903. He has only given the buildings. The community that accepts the gift gives the site and promises to maintain the library. In this way he has induced the people to do perpetual work in a good cause; has stimulated cities and towns to do really great things in a few years in bringing good books for the poorest and supplying its inhabitants with free libraries. Mr. Carnegie gave his first gift in 1886 to the Pittsburg library, when he founded the Carnegie Alcove of scientific and technical books in that library. The last he gave was for a library building in the Fiji Islands. He donated \$7,500 for a building, provided the inhabitants of Fiji would assure \$750 annually for its maintenance. The promise was made and the library was started at Serva last September. In Idaho there are six Carnegie libraries for which Mr. Carnegie gave \$73,500, at Boise, Lewiston, Moscow, Mountain Home, Nampa and Pocatello. In Utah we have three, costing \$52,500, at Eureka, Provo and Ogden. In Wyoming nine, costing \$161,000, at Caspar, Cheyenne, Douglas, Evanston, Green River, Lander, Laramie, Rock Springs, Sheridan. One in Reno, Nevada, \$15,000. These facts are gleaned from a statement of Mr. Carnegie himself in a recent number of *Collier's Weekly*.

Edward Everett Hale died at his home in Roxbury, Mass., on the early morning of June 10, and the whole country mourns. Rev. Dr. Hale was chaplain of the United States Senate, a preacher of patriotism, a Unitarian divine, a philanthropist, an author, a journalist, a lover of peace, and everybody's friend. His *Man Without a Country* is a classic, and *In His Name* is equally popular and a favorite in many lands. He was the most voluminous of American writers, and includes over seventy titles, one of his latest, if not his latest being *Memories of a Hundred Years*, (1900). Mr. Hale was born in Boston, Mass., April 3, 1822, and was the son of Nathan Hale, the first editor of the *Boston Daily Advertiser*. He was educated at the Boston Latin School and Harvard College, later studied theology, was pastor of the Church of Unity, Worcester, Mass, from 1846-56, and later of the South Congregational Society, Boston, of which he has been pastor emeritus



Edward Everett Hale.

from 1901. He was a popular preacher, and the organizer of many humanitarian societies. He was active in religious and social enterprises to the last. He was an optimist, with a broad sympathy for all Americans and everything American. Cheerful and in touch with living interests, he had boundless confidence in the future of our country and her people.

Henry Huttlesstone Rogers.—Well known as the vice-president and chief head of the Standard Oil Company, and one of the foremost financiers of the United States, died suddenly in New York, May 19, in his sixty-ninth year. When he was a boy he was very poor, and in his youth sold newspapers, drove a grocery wagon, and worked as a brakeman on a railroad. When the oil fields in Pennsylvania were discovered he went there and became early associated with Mr. Rockefeller in the development of the oil interests. He was the chief inventor of the pipe line system of transporting oil. When he died he was very wealthy, having large interests in gas companies, banks, copper mines, and railroads, and his fortune is estimated at from forty to seventy-five million dollars. He was very stern and exacting in his business life, but is said by many to have been very kind and charitable in his private career. Hence he is described: "as the most ravenous wolf that ever breathed in Wall Street," while on the other hand, Helen Keller and Mark Twain, who were particular friends of Mr. Rogers, give him unstinted praise as a good and a kind man. In a letter to the *Boston Transcript*, Miss Keller gives him a high character, and closes with these words: "He had the imagination and the vision and the heart of a great man, and I count it one of the most precious privileges of my life to have had him for my friend. The memory of his friendship will grow sweeter and brighter each year, until he takes my hand and we gather roses together in the gardens of Paradise."

Death of Distinguished People.—On the 9th of April F. Marion Crawford, the American novelist died after a long illness at his home in Sorrento, Italy; on the same day Ethan Allen Hitchcock, ex-Secretary of the Interior, died at Washington. On the day following Algernon Charles Swinburne, the distinguished English poet and essayist, died, aged seventy-two. These three noted characters passed away almost simultaneously. Swinburne was considered the foremost English poet since the death of Tennyson. His poems and dramas fill eleven volumes. Mr. Crawford was one of the most brilliant and voluminous of contemporary novelists, and as he died at the early age of fifty-five his death will be distinctly felt in American literature. His first story, *Mr. Isaacs*, was published in 1882, and his last, *The White Sister*, this year. He was the son of American parents, but was born in Italy, spent most of his life there and died there. Mr. Hitchcock was minister and ambassador to Russia in 1897-8, and Secretary of the Interior from December, 1898, to March, 1907. He died in his seventy-fourth year. He was specially energetic in prosecuting land frauds, their being eighty-nine convictions during the last five years of his service.

William Morris Stewart, U. S. Senator from Nevada from 1865 to 1875, and again from 1887 to 1905, died April 23, aged nearly 82 years. He made a large fortune in mining. He bolted his party in 1892, and voted for free coinage of silver, but later returned to the ranks of the Republican party.

Madam Helena Modjeska, noted American actress, died April 8, in her 65th year. She was born in Poland and came to this country in 1876 and first appeared on the American stage the year following.

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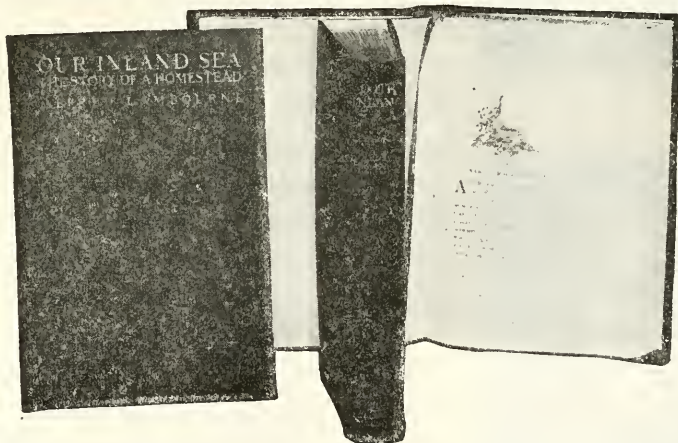
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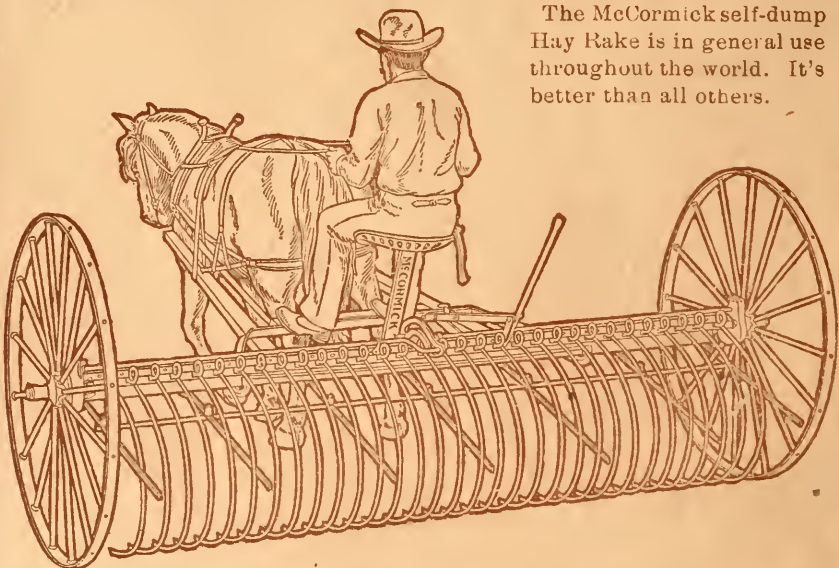
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